

A Warning to Youth.

T H E
L I F E and D E A T H
O F
T H O M A S S A V A G E;

Who was twice Executed at Ratcliff, for
the Murder of his Master's Maid-Servant.

Containing what pass'd between him, and
those Ministers who were with him, during the
Time of his Imprisonment, and at his Execu-
tion, viz.

Mr. Hugh Baker,
Mr. Robert Franklin,
Mr. Thomas Vincent,

} } Mr. Thomas Doolittle,
and
} } Mr. James Janeway.

Illustrated with CUTS, never done before.

The Twenty First Edition.

To which is added,
A SERMON preach'd at his Funeral.

W I T H
The vicious Life and ignominious Death of
Hannab Blay, who was Executed for being guilty
of the said Murder.

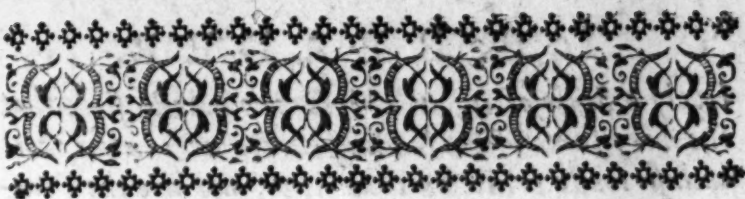
L O N D O N :

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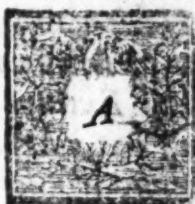
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STATIONERS.





TO THE
READER.

Courteous Reader,



S one of the many proper Means to warn Youth against the common and spreading Vices of our Age, viz Drinking, Gaming, Whoring, &c. is the Design of this Publication. You have here a Narrative of the bloody Murder committed by T. Savage, a Youth of but 16 Years of Age; with an Account of God's wonderful Grace and Mercy to his Soul, after the Commission of so heinous a Sin: With the additional Relation of the Carriage and Behaviour of that wicked Strumpet, Hannah Blay, which was thought proper to be here inserted, as she lewdly liv'd, both before, and during the Time of her Imprisonment in Newgate for this Fact, so she dy'd without the least Sign of Sorrow or Repentance, that as she was the instrumental Cause of that bloody Resolution in this young Man, so she may remain an Example to all lewd Women, and a severe Instance of God's Justice on such Monsters.

The Distance of Time between the Fact and this present, is no Reason why we should not retain a

To the R E A D E R.

tively a Sense of it, as if just now acted, since that the very same Vices leading hereto were never more industriously practised than now; nor are the Practitioners thereof less subject to fall into the like than heretofore; neither is the Justice of God less able, or backward to pursue and punish: Which that you may avoid, be careful what wicked Company you associate with, and take the following Advice.

Addict not yourself to Drinking, Gaming, or evil Company-keeping, which prove the Ruin of many young Men, who by getting an Habit of these, and other Vices, are too often drawn to purloin from their Masters, to maintain them in their Extravagancies, by which means, they not only hazard the Exposing their Bodies to publick Shame, if discover'd, to the Grief and Heart-breaking of their Friends, when they hear of their evil Practices, but the Wrath of God, and Eternal Damnation of their immortal Souls, as you may see in the Narrative of this young Man, who first began with Company-keeping, from that to Whoring, and so on to Theft and Murder.

Lastly, See that you carefully spend the Lord's Day, and all other spare Time in the Service of God, as Reading, Praying, Hearing the Word preach'd, and Holy Meditations, which may be Means to preserve you from the Guilt of these, and other Sins, if you seriously and diligently apply yourself to this Work, believing, That God is, and that He is the Rewarder of them who diligently seek Him.

T H E



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L I F E and D E A T H
O F
T H O M A S S A V A G E.



Almighty God, 'as well to declare his Hatred to that crimson Sin of Murder, as to beget and retain in us an Horror thereof, does, by his Power and Providence, and by strange and miraculous Methods, bring to Light such Deeds of Darknesh, and drag the bloody Authors of them to condign Punishment, as in many Instances might be made appear. The Blood of Man, when shed by cruelty for Revenge, or the Satisfaction of some base Lust, cries aloud to Heav'n for Vengeance: And how secretly soever some horrible Murthers may be contriv'd and effected, yet, 'tis plain, they very seldom pass long unpunish'd: For besides the Disquietudes and Horrors of the Guilty, accusing Conscien-

ces of such Murtherers, there is the All-seeing Eye of a Sin-punishing God, which searches them out, and a wonderful Hand of Providence which takes hold of, and binds them, and (before they are aware) delivers them up into the Hands of Justice for Punishment: An Instance hereof we have in the following Relation of a Youth, who had embru'd his Hands in the Blood of his Fellow-Servant, *viz.*

T*Thomas Savage*, born in the Parish of *St. Giles in the Fields*, was put out Apprentice to *Mr. Collins*, a Vintner, at the *Ship-Tavern* in *Ratcliff*, where he liv'd about the Space of one Year and three Quarters, in which Time he manifested himself to those who knew him, to be a Monster in Iniquity. In all which Time, he never once heard an whole Sermon, but us'd to go in at one Door of the Church, and out at the other, accounting them Fools who could spare so much Time from Sin, as 2 or 3 Hours on a Lord's Day, to spend in the Lord's Service. He pass'd away the Sabbaths commonly at an Ale-house, or rather Bawdy-house, with that Strumpet *Hannah Blay*, who was the Cause of his Ruin. He was by a young Man (gone to Sea) first incited to drink there, and after that he went alone, and now and then used to carry her a Bottle or two of Wine, which satisfy'd not her wicked Desires, but told him, If he would frequent her House, he must bring Money with him. He told her
often,

often; He could bring none but his Master's, and had never wrong'd him of Two Pence in his Life. She still entic'd him to take it privately. He reply'd, He could not, because the Maid was always at Home with him. Hang her a Jade (*said this impudent Slut*) knock her Brains out, and I'll receive the Money. This she many times said, and the Day he committed the Murder, he was with her in the Morning, and she made him drunk with burnt Brandy; he wanting a Groat to pay his Reckoning, she again perswaded him to knock the Maid o'the Head, and then she would receive the Money. He going Home between 12 and 1 a-Clock, his Master standing at the Street-Door, did not dare to go in that Way, but climb'd over a Back-Door, and comes into the Room where his Fellow-Servants where at Dinner. *O Sirrah* (*said the Maid to him*) *you have been now at the Bawdy-house; you'll never leave 'till you are undone by them.* He was much vexed at her, and while at Dinner, the Devil enter'd so strong into him, that nothing wou'd satisfy him, but he must kill her, and that with an Hammer; accordingly when his Master, with the rest of the Family, were gone to Church, leaving only the Maid and this Boy at Home; he goes into the Bar, fetches the Hammer, and takes the Bellows in his Hand, and sits down by the Fire, and there knocks on the Bellows with the Hammer. The Maid said to him, *Sure the Boy is mad, Sirrah, what do you make this Noise for?*

He

He said nothing, but went from the Chair and lay along the Kitchin-window, and knocked with the Hammer there, and on a sudden threw the Hammer with such a Force at the



Maid, that hitting her on the Head, she fell down presently, shrieking out; then he took up the Hammer three Times, not daring to strike her; but at last the Devil was so great in him, that he takes the Hammer and strikes her many Blows with all the Force he could, rejoycing he had got the Victory over her; which done, he presently takes the Hammer again, and with it strikes at the *Cub-board-Door* in his Master's Chamber, which being but Slit-deal, presently flew open, and thence took out a Bag of Money, and putting it on his Arm under his Cloak, went out at a Back-door, straitway to that base House again. When he came thither, the Slut was very desirous to see what he had under his Cloak, and knowing what he had done, would feign have had the Money.

He

He gave her Half a Crown, and went away without any Remorse for what he had done : Going over a stile he sat down to rest himself, and then began to think with himself, *Lord, what have I done ?* And would have given Ten Thousand Worlds he could have recall'd the Blows. After this, he was in so much Horror, that he went not a Step, but he thought every one he met came to take him, he got that Night to *Greenwich*, and lay there, telling the People of the House he was going to *Gravesend*. That Night he rose, and walked about, not knowing what to do, *Conscience* so flew in his Face. The Mistress of the House perceiving the Lad to have Money, and the Bag not seal'd up, said, *I wish this Lad came by this Money honestly.* The next Morning he going for *Woolwich*, the Mistress of the House not being satisfy'd, sends for him back, and told him, *Sweetheart, I fear you came not by this Money honestly. Yes, indeed Mistress* (said he) *I did ; for I am carrying it down to Gravesend to my Master, a Wine-Cooper. We live on London-Bridge, and if you please to send any Body to my Mistress, I will leave my Money with you.*

Some People then going to *London*, he writ a Note to send to his Mistress, and left the Money with the Woman of the House, and went his way, wand'ring towards *Woolwich*, and there was in the Ship-yard : About that Time News came to *Greenwich* of a Murder committed at *Ratcliff*, by a Youth on his Fellow-

Scr-

Servant, and that a Bag of Money was taken away. The Mistress of the House forthwith concluded it was the same Youth that was at her House, and that that was the Money: Whereupon she sent Men out presently to seek him, who found him in an Ale-house, where he had call'd for a Pot of Drink, and was fall'n asleep with his Head on the Table. One of the Men calling him by his Name, *Tom*, said he, *Did not you live at Ratcliff?* He reply'd, *Yes.* And (said they) *did not you murder your Fellow-Servant?* He confessed it. And you took so much Money from your Master? He acknowledg'd all. Then (said they) *you must go along with us.* He said, *Yes, with all my Heart.* So they went forthwith to *Greenwich*, to the House where he lay that Night, where, when he came, he met with his Master, and some Friends; when his Master first spake to him of it, he was not much affected, but after a little Time burst into many Tears. Thence he was convey'd to the Justice at *Ratcliff*, where he fully confess'd the Fact again, and was by him committed close Prisoner in the Goal of *Newgate*, where Mr. *H. B.* (who, after some Acquaintance with him, had the preceding Narrative from his own Mouth) came to see, and speak with him, whom he found but little sensible of what he'd done. *Are you* (said he) *the Person that committed the Murder at Ratcliff?* He said, *Yes.* *Oh! what think you of your Condition? What do you think will become of your precious Soul? You*
have

have by this Sin, not only brought your Body to the Grave, but your Soul to Hell, without God's infinite Mercy. Were you not troubl'd for the Fact when you did it? Not for the present, Sir, (said he) but soon after I was, when I began to think with myself what I had done. The next Time he asked him, Whether he was sorry for the Fact? He said,



wringing his Hands, and striking his Breast with Tears in his Eyes; Yes, Sir, for it cuts me to the Heart, to think that I should take away the Life of an innocent Creature, and which is not all, but for what I know, I have sent her Soul to Hell. O how can I think of appearing before God's Bar, when she shall stand before me; and say, Lord, this Wretch took away my Life, and gave me not the least Space to consider of the State of my Soul, that so I might have repented of my Sins, and have turned to thee. O then, what shall I say? What will become of me?

Soon after his Imprisonment in Newgate, on the Desire of one of his Friends, Mr. R. F. and Mr.

Mr. T. V. went to him in the Prison, and had Liberty, with much readiness from the Keepers, to discourse with him. They ask'd him, *If he was the Person that murder'd the Maid?* He answer'd, *He was.* They then open'd to him the heinous Nature of that Sin, endeavouring to set it home on his Conscience, telling him of the expresse Law of God, *Thou shalt not Kill.* And the expresse Threatnings, *That whosoever sheddeth Man's Blood, by Man shall his Blood be shed.* They spake to him of the Law of the Land, and the Punishment of Death, which would certainly be inflicted on him. That he had but few Weeks more to live, and then would be try'd, condemn'd, and executed: But they told him, That the Punishment of Temporal Death was but small, in Comparison with the severe Punishment of Eternal Death in Hell, which he had deserv'd, and was expos'd to. They told him, That as soon as Death should separate his Soul and Body, his Soul must immediately appear before the dreadful Tribunal of a Sin-revenging God, and there receive its final Doom, and be irreversibly sentenc'd to depart from the Presence of the Lord, into everlasting Fire, if he was found under the Guilt of this, or any other Sin. They ask'd him, If he knew what Hell was? Telling him, what a fearful Thing it would be for him, to fall into the Hands of the Living God; how intolerable the immediate Expressions of God's Wrath would be

on

on his Soul; what Horror and Anguish he would be fill'd with, and how he would be bound up in Chains of Darknes's till the Judgment of the great Day: And then told him of the glorious Appearance of the Lord Jesus Christ to Judgment; that Soul and Body shou'd be then join'd, condemn'd and punish'd together, with such exquisite Torments, as never enter'd into the Heart of Man to conceive, declaring the Extremity and Eternity of the Torments of Hell, which were the just Demerits of his Sins. Then they ask'd him, Whether he had any hopes of escaping this dreadful Punishment of Hell? He answer'd, He had. They enquir'd into the Grounds of his Hopes: He told 'em, That he repented of his Fault, and hop'd God wou'd have mercy on his Soul. They ask'd him, Whether he thought his Repentance cou'd procure for him a Pardon? He said, He knew no other way. They told him, That God was just, and his Justice must be satisfy'd; and there was no other Way to do it, but by undergoing the eternal Torments of Hell: And did he know no Way of satisfying God's Justice besides, and pacifying his Anger that was kindled against him? No, he knew not any: And yet did he hope to be sav'd? He answer'd, Yes. They enquir'd, Whether ever he had Experience of a gracious Change wrought in him? Herein he could give no Account, and yet had Hopes of Salvation. They told him, his Hopes were unsound, baving no

B

good

good Foundation, and he would find himself disappointed; that it was not his Repentance, Tears and Prayers (tho' he ought to use them as Means) that would save him, if his Hope was fix'd on them: That if he hop'd to be sav'd in the Condition he then was, he would certainly be damn'd; that he must cast away those groundless Hopes he had conceiv'd, and endeavour to despair in himself, that being wounded in his Heart, thro' the Apprehensions of the Wrath of God, as ready to fall upon him, and seeing no possibility of flying or escaping it, he might cry out, *What shall I do to be saved?* and enquire for a Saviour. They spake to him of the Lord Jesus Christ, and the Way of Salvation by him, which before he was as utterly ignorant of, as if he had been brought up in a Country of Infidels, and not of Christians. The Words spoken to him by these two Ministers, seem'd to make but little Impression upon him while they were present; yet, after they were gone, the Lord began to work, and he acknowledg'd to Mr. B. that Two Ministers had been with him (he knew not their Names) whose Words, like Arrows, had shot into his Heart, and wish'd he had them in Writing, especially one Expression of Mr. V's, *That he would not be in his Condition for Ten Thousand Worlds*; did so affect and affright him, that he said, *It made his Hair stand an end.*

*An Account of what Discourse pass'd
between Mr. D. and T. S. about Four-
teen Days after he was committed
Prisoner to Newgate.*

WHen Mr. D. came to him, and saw him in Irons, he said, *Were these Fetters for the Sake of the Gospel, they would be far more precious than Chains of Gold; but behold the cursed Fruits of Sin? Thou, who should'st all thy Lifetime have been a faithful Servant of God, hast neglected no Time to serve the Devil.*

He ask'd him, *How old he was?* He said, *Sixteen Years old.* He told him, *He was a young Man, but an old Sinner.* Then he began to use his best Endeavours to bring him to a Sense of his Sins, and of his miserable and lost State; and ask'd him, *Whether he believ'd there was a God?* He answer'd, *Yes.* And ask'd him, *And dost thou believe that this God is true?* He said, *Yes.* And Mr. D. taking up the Bible, ask'd him, *Dost thou believe that this is the Word of God?* He answer'd, *Yes.* Then Mr. D. told him, according to that Word he was a damned Wretch, and God had passed a Sentence of Death upon him, and told him plainly, *That he should not enter into the Kingdom of Heaven, but be a Companion of Devil, in a Lake of Brimstone to all Eternity.* (Meaning

without Repentance, Conversion, and Faith in Christ.) Then he turned to several Scriptures, and told him, This was the Word by which he must be judg'd at the Bar of God, and be damn'd or sav'd, according as he then should be found to be, converted, or unconverted. The Scriptures were as follow,
 1 Cor. 6. 9. Know ye not, that the Unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind. Ver. 10. Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

Another Scripture he read to him, was Gal. 5. 19. Now the Works of the Flesh are manifest, which are these: Adultery, Fornication, Uncleanesse, Lasciviousness. Ver. 20. Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies. Ver. 21. Envyings, Murder, Drunkenness, Revellings, and such like; of the which I tell you before, as I have also told you in Time past, that they which do such Things shall not inherit the Kingdom of God.

The next Scripture to the same Purpose, was Rev. 31. 1. But the Fearful and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, Idolaters, and all Lyars shall have their Part in the Lake, which burneth with Fire and Brimstone, which is the second Death.

He told him these were the Words of the Holy, True, and Infalible God : This was the Sentence which God had pass'd upon him, as the Desert of those abominable Sins of which he was guilty : For these Scriptures pointed at several of the Sins, which he confess'd he had committed and lived in, as *Drunkenness, Lying, Uncleanness and Murder* : And said Mr. D. You confess your self guilty of these Sins, for which God threatens you with Eternal Death, with Everlasting Torments, and exclusion from his Presence and Kingdom ; and that not only God's Justice, but his Truth also stood between him and Eternal Happiness ; *telling him*, That he spake it with Reverence, either the Holy God must be a Lyar, or else he dying in the Guilt of these Sins, must inevitably, and eternally be damned.

He said to him farther, What think you ? How will you escape the Damnation of Hell, and the great Wrath to come ? You have heard what God says ; what say you ? What Course will you take, and what Means will you use, that you may not, according to God's Threatnings, be cast among Devils into eternal devouring Flames ? To this at the present he made no Reply, but often shook his Head, and lifted up his Eyes towards Heaven.

In the next Place, He endeavour'd to bring him to a Sight and Sense of the Corruption of

his own Nature, and of the Sinfulness of his Heart; telling him withal, That all those Sins were in his Heart before they were actually committed: And to prove this, he directed him to the Saying of Christ, in *Matt. 15. 19.* *For out of the Heart proceed evil Thoughts, Murder, Adultery, Fornication, Thefts, False Witnesses, Blasphemies.* He also told him, That in Repentance for his Sins, he must not only be grieved for the outward Acts, but lament and bewail the inward Principle of Corruption, whereby he was so strongly inclined to such horrid Abominations, according to the Example of *David*, after his Sins of Adultery and Murder, who, in his Confession, follow'd them up to the Rise and Original from whence they sprang, *Psal. 51. 5.* *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.*

By this Time Mr. D. perceiv'd some Workings of Heart within him, and that he was in some measure sensible of his lost State, and by his Deportment and Behaviour, he seem'd to be cast down, not knowing what to do; but Mr. D. being unwilling to leave him without some Grounds of Hope, that it may be he might be sav'd; and that there was a Possibility that he might obtain pardoning Mercy, and so be deliver'd from that great Damnation due to him for his great Transgressions: He then open'd to him the Readiness of Christ, with his Fulness and Sufficiency,

ciency to save the greatest of Sinners. And that God (he hoped, in mercy to his Soul) had sent him one of his Embassadors, to offer him Pardon and Eternal Life, if he were but willing to accept of Christ, on the Terms of the Gospel, for his Lord and Saviour : And did encourage, and assure him on Repentance and Faith in Christ, there was Mercy yet for him, tho' a Murderer, from these Scriptures, *Isa. 1. 18. Come now, and let us reason together, (saith the Lord) tho' your Sins be as Scarlet, they shall be as white as Snow, though they be as red as Crimson, they shall be as Wool.* And as he was opening to him the great Mercy of God in Christ towards Sinners of a Scarlet Colour, who had committed many hainous Transgressions; he brake forth into Tears, and wept plentifully at the Tydings of Mercy, and of a Possibility that such an One as he might be say'd. Besides, he afterwards directed him to some Scripture-Promises, that God would certainly forgive his Sins, and save his Soul, if he could Repent and get Faith in Christ; such as *Prov. 28. 13. He that confesseth and forsaketh his Sin, shall find Mercy.* And *Isa. 57. 7. Let the Wicked forsake his Ways, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him; and to our God, and he will abundantly Pardon.* This Text he took special Notice of, and turned it down in his Bible : And these two Scriptures (the Night before he suffer'd)

suffer'd) amongst others, he alledg'd, as the Grounds of his Hopes of Mercy.

He also gave him some Scripture-Instances of great Sinners, who had obtained Mercy, and directed him to the Example of *Manasseh*, 2 *Chron.* 30. To that of *Mary Magdalen*, *Luke* 7. 37, 38. To that of the *Jews*, *Acts* 2. 37, 38. who were guilty of the Blood of Christ, and had murder'd the Son of God; a greater Murder than which could not have been committed; and yet, upon Repentance and Faith, many of them were pardon'd and sav'd. To that of *Paul*, 1 *Tim.* 1. 13, 14, 15, 16. shew'd him how God had set up *Paul* as a Pattern of free Grace, towards great Sinners, for the Encouragement of such, who (tho' guilty of great Sins) should afterwards believe. To all these he hearken'd very carefully, and took Notice of the Places of Scripture for his Meditation after he left him.

And lastly, He endeavour'd to set before him Jesus Christ as the only Remedy and Saviour for his Soul, and shew'd him the Insufficiency of all Duties, Prayers, and Tears, to get off the Guilt of the least Sin: And that if he could shed a Thousand Tears of Blood for one vain Thought, they would be of no Value to justify or save him. Mr. D. had much more Discourse with him at this and other Times, than what is here inserted, which is purposely omitted, to prevent this Book from swelling to too great a Bulk.

After

After this, He pray'd with him, and during the Time of Prayer he wept bitterly. He seem'd to Mr. D. and his faithful Friend, Mr. B. (who was the oftneft with him) to be very earnest in Prayer, and with weeping Eyes to beg for Pardon and converting Grace, and for Christ to be his Saviour; which were much requested in the Prayer made for him.

When the Prayer was ended, Mr. D. advis'd him to consider of what he had said, and for that Time took his Leave of him.

The next Time (after this Discourse) Mr. B. came to him, he ask'd him, How it was with him? He told him, that what Mr. D. had said, had so very much surprized him, that he knew not what Reply to make, but cry'd out much of the Heinousness of his Sins, and that he should commit that horrid sin of Murder; and that he knew not what to do, for that Saying of Mr. D's left a deep Impression on his Heart, *That either God must be a Lyar, or he (in that Condition of Impenitency) must inevitably, and eternally be damned.* Yet, that he laid hold on that Promise that was unfolded to him, *That if a Sinner turneth from his evil Ways, God would abundantly pardon.* And read on the Verse following, *Isa. 55. 8. For my Thoughts are not your Thoughts, neither are your Ways my Ways, saith the Lord.* Upon which considering, said, *Men cry out for Death and Vengeance; no Mercy to be had from Men: But God's Thoughts to a repenting Sin-*

Sinner were Life; for he delighteth not in the Death of a Sinner.

Some few Days after this, he was much perplexed about performing of Duties, and resting on Christ alone for Salvation: For in performing Duties he was tempted to rest on them wholly; or in resting on Christ only, he was tempted to omit and leave them off. At which Mr. B. coming to him, enquir'd, How it was with him then? And how he hop'd to be sav'd? He answer'd, *By Repentance and Faith: And I could tell you, to satisfy you, that I do repent and believe; but truly, to do so as I ought, I find the hardest thing in the World: I do believe, and do not: I cannot tell how to believe, that Christ dy'd for Sinners, so as to throw my self wholly and fully upon him, and to think my Prayers and Tears will do me no good.*

'Tis here very proper to take Notice of the unwearied Diligence and Industry of the Devil, (the grand Enemy of our Souls) in using all Means from Time to Time, to wound and destroy the Soul of this poor Malefactor, who would not cease from tempting him to sin, after he was cast into Prison: The Devil, we may reasonably suppose, was very unwilling to lose such a Prey as his Immortal Soul, when by his hellish Art, he had brought him so very near the Mouth and Gates of Hell, to have him rescu'd and deliver'd out of his Hand by the free
Grace

Grace of God : The Devil therefore (knowing his Time of tempting him was but short) was the more Industrious, that he might blemish and eclipse the gracious Work of God on his Heart, and cloud the Glory of God's Mercy in saving such a Sinner : For some of this young Man's former Acquaintance visiting of him, who (to show their Love to him no other way than by calling for Drink) desir'd him to drink with them, and was overcome therewith ; and, after former Convictions of Sin and his lost State, did twice



relapse into the Sin of Drunkenness; which gave Occasion to many to fear, that in all that Time he had no more than some common Operations of the Spirit ; and which put those godly Men to a great stand, that they knew not what might follow hereupon : But yet, they not daring to omit Endeavours (if possible) as Instruments under God, to save his Soul, did, after this, visit him again
and

and again, and set forth to him the Heinousness of his sinning yet more against the Lord, and that in his Afflictions and Chains he should provoke God to greater Wrath against his Soul; with much more Discourse to the same Purpose.

After this, his Soul was so wounded, and his Heart pierced, that he knew not what to do. He asked, *May Mercy be had for a Back-sliding Sinner?* To which some Scriptures were brought, wherein God call'd to Back-sliding Sinners to return, and invited them to repent, and promised Mercy to them if they did, even after they had done as wickedly as they could; and this was much enlarged on, from Jer. 3. 1, to 15. But God, who had begun to awaken, and to rouse his Conscience, that he might set him as a Pattern of free Grace, would not permit the Devil thus to go away with his poor Soul; but brought him to a deep Sense of his falling into this Sin, that he lamented, with many Tears, the Sadness of his State, and the Misery of his Soul; saying, *What will become of my Soul! my Immortal Soul! I cannot think what will become of my Soul! I deserve Hell Ten Thousand Times over; and now have I but one Grain of Sand left in the Glass to work for Eternity. Shall I neglect God any longer? Oh! I have neglected God too long already!* Striking his Hands upon his Breast, and wringing his Hands, and shaking his Head, and weeping abundantly, said,

said, Lord! What shall I do? O God! What shall I do? Lord! What will become of me? If God had dealt justly with me, I had now been in Hell: I had been dash'd into Hell when I murder'd that poor innocent Creature. I wonder that I am not now in Hell; that such a Wretch as I, am not in Hell! God hath been pleas'd to manifest more Mercy to me, in sparing of me, and affording me, so long Time for Repentance; but I have neglected Time, and relaps'd into Drunkenness and vain Talking, time after time. I thought this Place, (*meaning the Hold in Newgate*) Hell upon Earth, and did account it an Heaven to be among other Prisoners: But now God has try'd me, whether Sin will be bitter and displeasing to me or not: I have this Day (*being the Lord's Day*) been among the Prisoners, and they ask'd me to play at *Cards*: But instead of complying with them, I reprov'd them, and told them, For my Part, I have prophaned Sabbaths enough already, I have but a little Time to work for my Soul, and I ought not to neglect Time now. That they likewise, if they rightly consider'd, had something else to do: *And striking his Hand upon his Breast, with much Earnestness, he cry'd out with Tears,* Now, now I find that God hath been at work, that God hath been at work upon my Soul: He hath, I am sure, been at work; for now I see so much Evil, and taste so much Bitterness in sin, that I am not so

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much

much troubled that I am to die, nor so much troubled that I am in danger of Hell, as to think I shou'd so dishonour God, that I shou'd offend so gracious and merciful a God, and spurn against all his Mercies. Oh, my Soul, my immortal Soul! I know not what will become of it to all Eternity! It is the Grief of my very Soul, that I have neglected Time as I have done! Now I see so much Need of a Christ, and so much Preciousness and Excellency in him, that if the greatest King in the World should come, and throw his Crown at my Feet, and tell me I should enjoy it, and all its Glory for Millions of Years, and should have my Liberty presently, and should say, but it must be without Christ, I would sooner choose to die this Moment, nay, to be rack'd to pieces by Ten Thousand Deaths, to burn Ten Years together, so I may have a Christ: I speak freely from my Heart, so far as I know my Heart: And now I find it is not only the Devil's tempting me, hath brought me to this, but this cursed, wretched, devilish Heart of mine within. It is within me, so that it was in me before it was committed by me. I deserv'd Hell Ten Thousand times over, before I committed this horrid Sin! Well, now I am resolv'd, I will pray as much as I can, and weep and wrestle with God, as if it were to have Heaven for it: But when I have done all, I will deny all, for my Prayers and Tears cannot save me: And I will fully and wholly
throw

throw my self at the Feet of Christ, and if I am damn'd, I will be damn'd there. And more he spake to this Purpose in Mr. B's Hearing.

About three Days after, Mr. B. coming to him, ask'd him, How it was with him? He told him, That the Devil was very busy with him, and solicited him grievously with his Temptations, perswading him to escape: These Things (*said he*) hindred my minding of God one Part of the Day; the other Part of the Day the Devil fills me with Drowsiness, that I can neither Pray, nor Read, nor perform any Duty, nor mind any one that prays with me. Sometimes he tempts me delay, telling me it is Time enough for me to think of Repentance when I am condemned; and that God is a merciful God: And sometimes he tempts me to despair; telling me, it was impossible that so monstrous a Sinner as I have been, should be sav'd: But blessed be God, that he made me to think, that these were but the Devil's Temptations, altho' I have been sadly hurry'd with them for some Day: But that which did most fill me with Terror, was the frequent Fears of the Devil's appearing personally to me; which did so exceedingly trouble me in Prayer, that I could say nothing when I kneeled down, but was forced to set the Candle down before me, and durst not look one Way nor other, for fear I should see him; and my Thoughts have been so vain many Times,

when you have been reading to me, that I have scarce heard a Word of what you said.

The Substance of the Discourse that pass'd betwixt Mr. B. and T. S. Prisoner in Newgate, after some Friends went away dissatisfy'd, fearing he had not a Sense of his Sin, &c.

MR. B. ask'd him, How it was with him? *He reply'd,* It is the Greif of my Soul that I should be no more affected: I think I have the most rocky, and stony Heart in the World: If ever there was an Heart of Iron, I have one, it is not fit to be call'd an Heart. To have others come and pray with me, and instruct me, and see how they are affected with my Condition, and yet I not at all affected with my own Condition: Oh it is the Grief of my Soul to see it so! And yet so soon as the Minister and good People are gone, that I walk about and consider. Oh! it melts me, and breaketh my Heart in pieces to think I can mourn for Sin, and grieve for Sin no more, when God's People are with me! Because it causeth them to think, that I am not sensible of my Sin; tho' blessed be God, I am in some measure sensible of the Evil of my Sins; and it is the Grief of my Soul, to think how I have dishonoured God, and abused his
Grace,

Grace, and spurned against his Mercy and Patience.

After this, they both spent some Time in Prayer; which being done, Mr. B. ask'd him, How is it with you now! *He said*, I find so much Sweetness in Prayer, tho' I cannot find God loves me, that to think I am not Cursing and Swearing as others are, but Confessing my Sins, makes the Tears to trickle down my Cheeks for joy. Sometimes I find my Heart so dead and dull in Duty, that I now know not what to say in Prayer. At other Times I find my Heart so full, and so much affected in Duty, that I could wish I might never rise off my Knees.

The Night before the Sessions, Mr. B. coming to him, ask'd him; If it was not terrible to him to think of appearing before the Bar of Men? *He answer'd*, Methinks, when I consider seriously of it, what a light poor Thing Man's Bar is, in comparison of God's Bar; yet Man's Bar is enough to daunt one, to hear it said, *Take him Goaler, tye him up*: But to appear before God's Bar, who knows all the Sins that ever I committed, and sees all my secret Sins: And for God to say, *Take him Goaler, take him Devil, shut him up in the Dungeon of Hell. Oh! that is enough I believe, to make the stoutest Heart in the World to tremble*: For there is no recalling that Sentence; and I believe there are many go out of this Prison, as I saw formerly three that went to be hang'd, and they

were almost drunk, and did sing all the Way they went : But, oh ! their Note was soon chang'd when they they came to stand before God's Bar.

The Morning before he went to the Sessions, Mr. B. and the Prisoner spent some Time in Prayer ; the Prisoner in his Prayer earnestly begg'd of God, to keep him from the Tempations he might be expos'd to by bad Company : After this, he was taken down to the Sessions-House, but was not call'd, because the Jury of *Middlesex* did not sit that Day.

At Night Mr. B. came to him again, and asking how it was with him ? *He answer'd*, He found it no easy Matter to be a true Christian. I thought (*added he*) before I came to Prison, that reading a Chapter now and then, and saying the Lord's Prayer and the Creed at Night, when I went to Bed, would save me, though many Times I was asleep before I had half done : But now I find it no such easy Thing to get to Heaven ; nay, I find it the hardest Thing in the World ; as for my Prayers, Tears and Duties, if I could fall on my Knees, and never rise off while I live, they would not save me ; for all this is but my Duty : But now I know there is Merit enough in the Blood of Christ to save me. Then he went to Prayer ; and in it earnestly begg'd of God, that he would wash his Soul in the Blood of Christ, and blot out all his Sins out of the Book of his Remembrance, and cast them be-
hind

hind his Back, tho' he as earnestly begg'd, they might be spread before his own Face, that he might have a more humble and thoroughly broken Heart for 'em; *saying*, Lord, one Drop of that Blood is enough to wash away all my Sins. And after some Conference Mr. B. left him for that Night, and heard from one who was afterwards with him that Night, that he spent the Time most in Prayer and Reading.

The second Morning, in the Time of the Sessions; Mr. B. that careful Friend for the Good of his Soul, went to the Sessions-House, where he found him well, and in good frame, and continu'd with him for the space of two or three Hours; after which Time, Mr. B. went from him (for the space of half an Hour, or thereabouts) to hear the Trial of the Person that was arraign'd, and afterwards executed, for the Fire on the House burnt down in *Mincing-Lane*; in which Time, in Company with other Prisoners, he was much distemper'd with something he had drank amongst them, which so took away his Understanding, that he was not himself. 'Twas suppos'd, that (tho' this cast a Blemish on the Profession he had made after he came to *Newgate*) it was not a voluntary Act, but some Surprizal or Design of the others upon him; partly, because the Quantity was far less than what at other Times he could drink, without any Disturbance to his Head. A Friend also heard

that wicked Strumpet *Hannah Blay*, that entic'd him to his former Wickedness, say, *Others have made you drunk to Day, but I will make you drunk to Morrow.* But afterwards, he was afraid to drink in their Company, but rather deny'd to take what was necessary for his Refreshment.

The Prisoners were much against his accusing that Harlot; and did much perswade him to take something to chear his Spirits. And when Mr. D. was with him the Saturday before he dy'd, he charg'd him with this Sin, which had cast such a Blot on all the Profession he had made, and what great Cause he had to be humbled before God, and withal, desir'd him to tell him, as a dying Man, whether it was a voluntary Act, and delight in excessive Drinking, or no? He then profess'd; That he knew it was not the Quantity he drank, which was not near so much as at other Times he us'd to drink, without distempering himself.

However, God was pleas'd to make him taste the Bitterness of that Cup, in that he had given such occasion to Sinners to speak evil of the Ways of God; (and being return'd to himself) beating his Hands on the Stones, cry'd out, *O that I should offend God!* And tho' he did much lament the Scandal, yet he always said, That he look'd not on it as a Sin of Drunkenness, but a Circumvention; or, to use his own Words, *That something was put into the Drink to distemper his Head.*

On *Saturday*, during the Sessions, he was arraigned, and pleaded *Guilty*; confessing with many Tears, and wringing his Hands, That he, through the Instigation of the Devil, and the Enticement of that wretched Creature (meaning the Harlot) had committed that bloody Fact, which was such an Horror to his Conscience, that he would not do it again for Ten Thousand Worlds: His Carriage and Confession was such, that he much moved the Honourable Bench and Jury, and most of the Beholders.

On the *Monday* following he receiv'd Sentence of Death: After which Time he was with the other condemn'd Prisoners, and pray'd with them four Times a Day, and read to them, and sung Psalms with them. After the Execution of the rest, he had Time given, or procur'd him, by the Honourable Sheriff of *London*, for some Days, which he improv'd to the great Advantage of his Soul.

The Substance of those Expressions, which he utter'd in the Company of Mr. B. on Friday Night, it being the Night following the Execution of the other Prisoners.

I Find (*says he*) so much Sweetness, and Delight, and Pleasure in God's Way, and so much Folly in the Ways of Sin, that if there

there were no Heaven to reward, nor Hell to punish, I could not but love the Ways and People of God. O! it is so sweet to be in Company with them, Praying and Con- versing, above what it is to be in the Com- pany of those wicked Ones, who are Cur- sing and Swearing, that I account it as great a Mercy, as any almost, that I may be in such good Company. Oh! methinks it is an Hea- ven to me to be with God's Ministers and People: And Prayer I now find so sweet, that I grudge the Time I am off my Knees; or go down to the Grate. Oh! now there is nothing in the World that I prize like Christ; One Christ above Ten Thousand Worlds! Now, thro' Mercy, I do repent and believe. It's the Lord's Work, yet I earnestly pray, that my Heart may be more humbled and broken; and that I may have a more thorough Sense of Sin, and greater Sorrow for it; and I beg that God would en- able me to come to him, and to believe in him. Lord (*says he*) Faith is thy Work, Repentance is thy Work; enable thou me to repent; nay, thou hast enabled me, and I do so from the very bottom of my Heart. Lord, as far as I know my own Heart I repent, that I should offend so gracious and so merciful a God as thou art. O Lord, Faith is thy Work. Lord (*said he*) hast thou not said, *No Man can come to thee, ex- cept*

cept the Father draw him. Draw me, O Lord; and I shall run to thee. Enable me, Lord, to believe, and I shall believe; nay, I do believe that the Blood of Jesus was not shed in vain. Did Christ die for nothing? Lord, did he not die to save all repenting and believing Sinners, of whom I am Chief.

The Substance of the Discourse he had with Mr. B. on Saturday Night.

OH! my dear Friend, (*taking him by the Hand*) come hither (*says he, opening his Coffin*) Look, here is the Ship, in which I must launch out into the Ocean of Eternity. And is it not a terrible Thing (*says he*) to see One's own Coffin and Burying-Cloaths, when at the same Time (as to my bodily Health) I am ev'ry whit as well as you. Do you think it would not daunt you, to be brought to the Gallows, and there to die by the Halter? Was it for the sake of the Gospel, I should not care, tho' it was by a Death Ten Thousand Times worse! But to suffer this cursed Death for such horrid Sins, Oh, this is sad indeed! Why, (*said Mr. B.*) you have a greater Mercy in some respects, than those that die in their Beds; for they are full of Sickness and Pain, and cannot so well mind Repentance, or exercise Faith, as you,

you, who are well, and have nothing else to do. Ah! Sir (*reply'd he*) their Sins are of a far less Nature than mine, and so need not so much Repentance as mine do: My dying for such horrid Sins, makes my Repentance much more difficult. Oh! (*says he*) I believe it is hard Work to die. I could carry it out as bravely as any; do you think I could not: But to consider, that as I die, and am to be sentenc'd at God's Bar, so I must be for ever, either everlastingly happy, or everlastingly miserable: To consider this would make a stout Heart to tremble. Those poor Creatures that were here the other Night (meaning the other condemn'd Prisoners) they know what it is to be in an Eternal State; and if they are gone to Hell, O Lord, how miserably are they disappointed, who hoped to have gone to Heaven, and are sent from the Bar to endless Burnings! Lord, what a Mercy it is, that I have a little Time longer left; let it be improv'd to thy Glory, and let my Soul live, and I shall praise thee.

The last Sabbath-Day he liv'd, he desir'd to be alone, which he spent in wrestling with God by Prayers, and in other preparative Duties for his great Change by Death, which he then expected on the following Day; in which Duties he found so much of God, that he had the Fore-tastes of the Joys of Heaven: And when some ask'd him, What he had found of God

God that Day, *He reply'd*, He had such Pleasure and Delight in mourning for Sin, and praying to God, that he was unwilling to come off his Knees. That Night some Ministers sat up with him, which they spent in Prayer with, and for him, and in holy Conference.

On *Monday* Morning before Day, Mr. D. came to him (thinking it his last Day, because an Order for his Execution on *Monday* was sent the *Friday* before) and said to him, *Thomas*, how is it with you? Your last Day begins to dawn. *He said*, I bless God, I am not afraid to die, because, I hope, I shall go to Jesus. After this they prayed for him, and then desir'd him to spend some Time with them in that Duty, which he perform'd with such Earnestness and Affection, that the whole Company were exceedingly moved, and their Hearts in an extraordinary Measure warmed and raised, that the Room rung with Sighs and Groans; and there was such a mighty Effusion of the Spirit on him, and those who join'd with him, that several of 'em confess'd they could not remember they ever had Experience of the like. In which Duty, after the Confession of his Sins, he (as we cou'd not but take Notice) very earnestly begg'd for pardoning Mercy, and an Interest in Christ, saying, *O Lord, wilt thou let me die without a Christ? Shall I leave this World, before thou once smilest on*

my Soul? Thou hast promis'd Pardon, Mercy and Salvation to those who Repent and Believe; Lord, I Repent and Believe (if I know my own Heart) I Repent, I Believe. Lord, I roul my self on Thy Son, I cast my self at his Feet for Mercy. Thou would'st be just if thou dost damn me; but Thou hast pardon'd others, and it will be to the Praise of Thy free, rich Grace to pardon me. Lord, shall all those Prayers that have been made, and all those Tears that have been shed for me, and all those Instructions which have been giv'n me, be all in vain?

Many other Expressions he had in that Prayer, which wonderfully affected those present, who afterwards beheld one another with wondering Thoughts at the Grace of God towards him; that he, who had been so wicked all his Days, so young (being but 16 Years of Age) and so lately acquainted with the Ways of God, should have such a Spirit of Prayer pour'd out upon him. After this, he pray'd with more life and fervency than before; and the nearer he came to his End, the more we perceiv'd God was ripening him for Glory.

After this, his Christian Friends took their Leaves of him, not knowing but that it was the last Day he had to live; for the Cart stood below, and his Coffin was carry'd down, and some of the Sheriff of London's Men came into the Prison; but the Sheriff of

of *Middlesex* not having Notice to be ready, it was deferr'd 'till the *Wednesday* following.

[*Here take Notice, that the Report, the Reason why he was not Executed on Monday, was because he was Drunk, is an abominable Falshood; for to the certain Knowledge of them that were with him, he neither eat nor drank that Morning.*]

His Friends went up to him again, and told him, They perceiv'd he was not to die that Day, giving him a Caution, *Not to think there was any Pardon intended for him.* And One came from the Sheriff, to tell him the Reason why his Execution was delay'd.

When his Coffin was brought up again, one of his Friends standing by, aks'd him, What were the Workings of his Heart, when he saw his Coffin brought back : *He said, He was much troubled, and it daunted him to see it; for he could willingly have dy'd that Day, to go to Christ.*

On *Monday* Afternoon he was much afflicted with an excessive Pain in his Teeth, which was suppos'd to have been occasion'd by his leaving off his wearing Cloaths, to put on thinner Apparel to die in. All that Evening he testify'd a great Willingness to die, and leave this World, saying, *I see and feel so much Excellency in Christ, that he*

is so pure in Grace, in Holiness, and in all Things; Lord, I account it an Hell to be on Earth, I so long to be where I may enjoy Thee. After this (notwithstanding his Pain) he spent some Time in Prayer with much Affection, wherein he said, The Pain in the Teeth was grievous, but the Pains of Hell were most excessive.

On Tuesday, which was the Day before he dy'd, after some Time spent in Prayer, both by him and his Friend, Mr. B. being full of Joy, he express'd himself to him in this manner: O my dear Friend, what a Welcome shall I give you when you come to Heaven; and I shall then say, Come see, come see, this is the Glory you told me of; but all that you ever told me, was nothing to what I have found. Oh! what a blessed Place is Heaven! And oh! what Love shall we express to one another there? Surely Heaven must be a glorious Place, seeing that it is the Residence of God, Christ, and Angels.

The Night before he dy'd, a Minister came to him, who (after some serious Discourse) for the Satisfaction of a Friend, that had seen him before, demanded of him, what were now the Grounds of his Hopes of Salvation. He made this Reply, God has in infinite Mercy made me deeply sensible of great Sins; and not of them only, but the Vileness of my Heart and Nature; and he has also made me to abhor my self for my Sins,
and

and (I hope) truly to repent of them : For I find, that which before was the Delight of my Soul, is now as bad as Hell : And further, God has given me to see, that all my Prayers and Tears, and the Prayers and Tears of all those tender Christians, who come to me, are not able to save me : 'Tis Christ alone can save me, at whose Feet I throw my self for Mercy ; and if I perish, I'll perish there. I feel Longings and Breathings after Christ, and love him more than Life. I long to be with him, and would not be to live any longer. This World is an Hell, because of Sin ; I fear not Death, for I hope its Sting is taken away.



This being the last Night before his Death, he desir'd the Ministers to sit up with him, that by their Assistance and Prayers, he might be enabled to make a better Preparation for the great Work he had to do the

next Day, and to wrestle with God on his Behalf, that as the Approaches of Death were nigh, so his Soul might have nearer Accesses to God; and that whilst Pale Death star'd him in the Face, he, with an Eye of Faith, might behold the smiling Countenance of a Reconciled God; which Request they granted him, and spent the Time in Prayer, 'till Two of the Clock in the Morning: About which Time he desired the Ministers to go down into the Lodge, that he might pray, and meditate alone, and discourse a While with his Friend Mr. B. who stay'd with him, to whom he mostly discover'd his Heart, and spoke with greater Freedom, than to any other; and who afterwards told them, that when they were gone down, he fell into Admiration, saying, *What a Prodigy am I? What a Wonder of Mercy, that God should incline the Hearts of his Ministers to come and pray with me! And pour out their Souls in Prayer thus for me! For me, a Murderer, for me a Drunkard; for me so Vile and Sinful! Well, I cannot but love God, and though I go to Hell, yet will I love God for his Goodness and Graciousness to me, already manifested in this World: Yea, though I should be damned for my Sin, yet I could, and would love God. What, would they venture to come, and pray with me a Murderer? How did they know, but that I might have murder'd some of them? Pray for me! Wrestle for me! Well, I know God loves me: I am sure God loves me.*

When

When in Prayer, he was heard to say, *Now Lord, I am coming to thee, thou art mine, and Christ is mine; and what need I be afraid of Death? Lord, give me some Sense and Sign of thy Love, that when my Soul shall be separated from my Body, it may be received into Glory.*

Afterwards, when he look'd on the Cloaths he had put on to dye in, said, *What have I got on my dying Cloaths! Dying Cloaths did I say? They are my Living Cloaths; the Cloaths out of which I shall go into Eternal Glory: They are the best Cloaths that ever I put on.*

About Four of the Clock in the Morning the Ministers went up to him again, with great Expectation of what they should hear from him; and Mr. D. who stood behind him, took his Expressions as he spoke them, from his own Mouth; which are as follow,

I account it a great Mercy, that God hath shewed me the Evil of my Sin, before he cast me into Hell. Sin has not only brought my Body to the Grave, but my Soul in Danger of Everlasting Burning.

The Lord will have Mercy upon me, I hope. I am filled with Joy. I am no more afraid to dye, than to stand in this Place, the Lord make me thankful. The Lord hath been working on my Soul, for it was not I that could pray, or refrain from Company, nor delight in any thing that was good: I have Cause to bless God that ever

I was taken (and this several Persons have heard him say) for if I had escaped I had gone on in my Sin, and might have lost my Soul for ever.

One asked him which he thought was worse, *Hell* or *Sin*? Using some Gesture of Body, said, *Hell is very dreadful, but Sin is worse than Hell; because Sin brings Men's Souls to Hell: And Sin is that which offendeth God.*

One asked him, what he thought of *Heaven*? And he, with a smiling Countenance, said, *Heaven! It cannot but be an Excellent Place; for it is an Holy Place.* He was also asked, whether the Sight of his Coffin, was not troublesome, or amazing to him? He replied, *With all my Soul I could go into it. Oh, 'tis a comfortable Place! (He spoke it with Joy) I can comfortably dye. I have found such a deal of Joy and Comfort, that I would not for the World have been without it.*

Some then present asked him, Whether the Thoughts of Death did not affright him: The Morning Light will soon appear. He answered, The Thoughts of Death, indeed, at first did trouble me; but now not at all. I long for Day; I'm not daunted at Death. Dye, alas! It is nothing. This Life is nothing: But to dye eternally; to lose God, Christ, and Heaven, that is Death indeed. The Torments of Hell are not, neither can be so terrible or tormenting to the Soul, as its Exclusion from the Presence and Favour of God.

God. Alas! Who would not dye this, or any other Kind of Death, to go to Jesus? For when my Body is hanging on the Gibbet, my Soul shall be carried by Angels into the Heavenly Glory. My heart is so drawn out after God, that I could leave this World to be with him. This World is nothing, those that have the Pleasure of it, have nothing. I desire to dye, because I long to be with Christ, there I shall never sin more; there is no Sin, but Joy, where I shall sing *Hallelujah* and Praise to God.

They also ask'd him, What he thought of the Company of God's People? For he had now Experience of Company good and bad: *He said*, I had rather be here (*meaning the Hold in Newgate*) with Bread and Water, with such Company, than to have the Company of Wicked Persons, with the greatest Dainties. It was wicked Company drew me away. I account it a great Mercy to have the Prayers of God's People for me; for had I my Deserts, I had been now in Hell, where neither Prayers, or Instructions would have benefited me. I plainly see that God loves me, for he hath inclined the Hearts of his Ministers and People to pray for me, and their Prayers have prevailed.

They ask'd him, What Promises he found to be his Support against the Guilt of Sin, now he was to dye: He alledged these, repeating the Words himself, *Whosoever will,*
let

let him come, and drink the Water of Life freely: And he who confesseth, and forsaketh his Sin, shall find Mercy. And let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy on him, and to our God, for he will abundantly pardon. These Words (*Abundantly pardon*), did often refresh his Soul. *I have sinned abundantly* (said he) *but God will pardon abundantly.* He also mentioned another, as follows, *This is a faithful Saying, and worthy of all Acceptation, That Jesus Christ came to save Sinners, of whom I am Chief.* And said, *I rely and throw myself on Jesus Christ; I believe there is Merit enough in him, and All-Sufficiency to save me: It is nothing that I can do, will save me.*

He frequently complain'd, That it was the Grief of his Soul, that he could love God no more for his Mercy to him, in giving him so much Time, and so many Helps, in sending so many Ministers to instruct him; but added, *When several Ministers had been with me, I threw off all, and returned to Sin, and did as vainly as any. I could not have repented and Believed of my self, it is the Work of God.* He often said, *I fear not Death. It is nothing with me to dye, and go to Christ.* He would likewise say, That he had rather dye immediately, having an Interest in Christ, than live a Thousand Years in this World, in the Enjoyment of all the Pleasures of it without Christ.

Christ. And that he had found more Pleasure and Delight in the Ways of God, since he came into Prison, than ever he found in all the Ways of Sin.

In the Confession of his Sins, he would often say, The Neglect of the Sabbath was the Beginning of his Wickedness, for on the Sabbath-Day Morning, he study'd in what wicked Company, and Places of Sin he might consume the Sabbath. *I first (said he) went into wicked Company, then to Ale-Houses, then to Bawdy-Houses; there I was tempted to Murder and Theft, which have brought me to Newgate; yet, at last, I hope, thro' the Mercy of God, and the Merits of my Dear Redeemer's Blood, I shall be brought to Heaven.*

He would often, and deeply lament himself thus, saying, *I have striven to dishonour God, and run into Sin. O that I should spend so much Time in serving the Devil, and now have but a little Moment of Time to spend in the Service, and to the Glory of God.*

This being his last Morning, the Ministers desir'd him to pray once more with them, before he went into Eternity, to which he willingly consented: His Prayer, which was taken from his Mouth by one of the Ministers, is as follows,

The

*The Prayer of T. Savage in Newgate,
with those Persons, who sate up with
him the Night before his Execution.*

O Most Merciful, and ever blessed Lord God, I beseech Thee, O Lord, look down on me, with an Eye of Pity, if it be thy blessed Will. It is infinite Mercy, that I am on this Side the Grave, and out of Hell; O Lord, I have deserved to be cast into Torments to all Eternity. How have I offended thee, and run on in Sin, and thought I could never do enough to abuse thy Mercy! Pardon the Sins that I have committed, wash that Blood from off my Soul. Let me not perish to Eternity. It was an horrid Crime to shed innocent Blood; Pardon that Sin, O Lord, let the Blood of Christ cry more for Mercy, than the Blood of the Creature cries for Vengeance. O Lord, Thou hast been merciful to me, in giving me Time to repent; when for ought I know, her Soul is undone for ever. Lord, forgive me, Lord, forgive me; I knew not what I did. Forgive my Sabbath ~~Breaking~~ Breaking, Lying, Cursing; forgive my Drunkenness; blot them out of the Book of Remembrance, turn them away behind thee. Lord, I have repented of them from my Soul, that ever I should

should offend a God so good, so merciful,
 and so gracious. I do believe on Thee, I
 do acknowledge it would be just in Thee
 to damn my Soul; but it will be infinite
 Mercy for Thee to save me; and oh, what
 free Grace will it be in Thee to pardon me!
 It is dreadful to lose the Body, but how much
 more dreadful will it be to lose the Soul to
 all Eternity! Lord, let it not be in vain,
 that I have had so many Instructions. O let
 me not go down to Hell; let my Soul bless
 and praise thy Name for ever, for what
 Thou hast done for me. Thou hast been
 at work upon my Heart, and Thou hast
 helped me to repent, Thy Name, O Lord,
 be praised. Lord, I desire to be more hum-
 bled under the Sense of my Sins, for they
 are dreadful. There are many Souls, that
 have not committed those Sins, that are now
 in Hell. O what a Mercy is it, that I am
 not in those Flames, those devouring Flames!
 Lord, as Thou hast spared me here, spare
 me to Eternity. Let not my Soul perish.
 Lord, reveal Thy self to me; make known
 Thy Love unto me; tell me my Sins are
 pardoned; tell me that I have an Interest
 in Christ, before I go hence, and be no more;
 that I might leave some Testimony behind
 me; that I might tell thy Ministers what
 Thou hast done for me, and Thy People
 what Thou hast done for my Soul. Lord,
 this will not only be for my Satisfaction,

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but

but for Thy Glory. Blessed Lord, pardon the Sins that I am guilty of, and take away this cursed base Heart of mine; break this rocky, stony Heart in pieces; these Sins of Murther and Drunkenness, &c. were in my Heart before: I thought no Eye saw me commit those Sins, but Thou didst see me: Lord, turn my Heart to Thee, and take away this Heart of Stone, and take away this cursed Nature; for it was this cursed Nature that brought me to those Sins, and to this End; and I was in danger of losing my Soul to all Eternity: But Lord, though I am a great Sinner, Christ is a great Saviour, he is able to save me from my Sins, tho' they be never so great. I do believe, Lord, I speak freely from my Heart, so far as I know my Heart, I do believe: It is my Grief I can Sorrow no more for my Sins, which have been the Cause of my Offending Thee so long and so much. One Drop of Thy Blood sprinkled upon my Soul, will wash away all my Sins. Lord, cross the black Line of my Sin with the red Line of Thy Blood: I am not able to answer for one vain Thought, much less for all my horrid Crimes. Lord, save my Immortal Soul, that I may sing Praise to Thee to all Eternity. Thou hast pardon'd *Manasseth*, that was a great Sinner, and *Mary Magdalen*, and *Paul*, who were great Sinners, and the Thief upon the Cross: Thy Mercies are great;

great; Thy Mercy and Thy Love to repenting Sinners is not shortned; tho' my Sins be great, yet Thy Mercies are greater than my Sins. Lord be with me in my Death; then let me have some comfortable Assurance of Thy Love unto my Soul of the Pardon of my Sins: Do Thou be my God, and my Guide now, and to all Eternity. *Amen.*

This Prayer he put up with much Earnestness, and great Brokenness of Heart for Sin, insomuch that they who joyn'd with him were exceedingly affected, and blessed God for the Spirit of Prayer they discerned God had so plentifully poured out upon him.

After some Discourse, the Ministers took their Leaves of him then, telling him, they intended to see him again at the Place of Execution. About Two or Three Hours after (when the Time of his going from *Newgate* drew near) they were willing to return, and see him once more there; and the rather because one Minister, who had not yet been with him, was desirous to visit him: And then again, after a little Discourse with him, they ask'd him to pray once more with them, saying, *This will be the last Time we shall pray with you in this Place.* Which Duty he perform'd with so much Liveliness, that he seem'd even to excel himself,

and the nearer he approach'd his End, the more frequently they perceiv'd him to pray; but in this his last Duty in the Prison, he was much in praising and blessing God for his Mercy, to our great Astonishment.

When the Duty was over, after some little Discourse, some of them took their final Farewel of him; and he (expressing his Thanks to God's People for their Prayers, and to the Ministers, for their Love and Pains with him) was commended by them to the Grace of God, saying, *Thomas, the Lord be with you; The God of Heaven be with you. Oh! The Lord of Mercy help you, and have compassion on you!*

This Morning he thus express'd himself to his Friend, Mr. B. *O my Friend, we cannot tell how glorious a Place Heaven is; but if once I get thither, and cou'd drop down a Letter to you, and tell you of the glorious Things I shall there find, how would it rejoyce your Heart? And to his Friend parting with him, said, I know God loves me, and that I am going to the Kingdom of Heaven.*



*The last Speech of T. Savage, at the
Place of Execution, at Ratcliff.*

GENTLEMEN,

HERE I am come to die a cursed and
ignominious Death, and I most justly
deserve it; for I have murther'd a poor, in-
nocent Creature: And for ought I know,
have not only murthered her Body, but if
God had no more Mercy of her Soul, than
I had of her Body, she is undone to all Eter-
nity: So that I not only deserve Death from
Men, but Damnation from God. I would
have you all that look upon me, take War-
ning by me: The first Thing I began with,
was Sabbath-breaking; thereby I got Ac-
quaintance with bad Company, and so we
went to the Ale-house, and from the Ale-
house to the Bawdy-house; there I was
perswaded to rob my Master, as also to
murther this poor innocent Creature; for
which I am come to this shameful End. I
was drawn aside, I say, by ill Company,
pray take heed of that, for it will not only
bring your Bodies to the Grave, but your
Souls to Hell: Have a care of Neglecting
the Sabbaths, it is that which hath not on-
ly brought my Body to the Grave, but my

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Soul

Soul in danger of Eternal Torments. And try the Ways of God; for the Lord be prais'd, I have found so much of the Excellency and Sweetness of God's Ways, that I bless God that ever I came into a Prison. And now, tho' I am leaving this World, I know I shall go to a better Place: For I have repented from my Soul for all my Sins; not because I am to die for them, but to see that I should do that, whereby I should deserve Hell Ten Thousand Times over, and so dishonour God.

Now the Lord have Mercy on my Soul.

The Prayer of T. Savage, at the Place of Execution.

O Most merciful and for ever-blessed Lord God, I beseech thee, look down upon my poor immortal Soul, which now is taking its Flight into another World, which now is ready to appear before thy Bar. Lord, I beseech thee prepare me for it, and receive my Soul into the Arms of thy Mercy; and tho' my Body die, and I come to die this shameful Death, yet let my Soul live with thee for ever. Lord, pardon all the horrid Sins which I have committed, the *Sabbath-breaking, Swearing, Cursing, Uncleaness,* and all

all the rest of my Sins that ever I have committed. Lord, give me a new Heart, and give me Faith, that I may lay hold of, and throw my self fully and wholly upon Thee. Enable me, O Lord; give me saving Repentance, that I may come to thy Bar, and thence be receiv'd into Glory: Let me not be a Prey to Devils to all Eternity; let not my Soul perish, tho' my Body die; let my Soul live. Lord, let me not be shut out from thy Presence, and let not all the Prayers and Tears, and Counsels, and Instructions, that have been made and shed on my Behalf, be in vain; pity my poor Soul, Lord, my immortal Soul. Lord, it would be just with Thee to cast me into everlasting Burnings. I have been a great Sinner, but Christ is a great Saviour. O Lord, Thou hast pardoned great Sinners, and Thou can'st do it, Lord; and, Lord, wilt Thou not do it? Lord, let me not be a Fire-brand in Hell, and a Prey to Devils to all Eternity; let me not be shut up with Devils and damned Souls, when my Soul takes its Flight into another World. Lord, I have repented of what I have done; from the Bottom of my Heart I have repented. And, Lord, if Thou should'st Damn me, Thou would'st be just: But how infinitely more would it be for the Glory of Thy Grace to save such a Sinner as I am. Good Lord, pour down Thy Spirit upon my Soul. O tell me, that I have
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an Interest in Christ's Blood, good Father, good Lord, before I go hence, Lord, I am willing to leave this World. I can prize Thee above all; there is nothing I can prize like to Thee, wilt Thou not receive my Soul? Receive it into Thy Arms, and say, *Come thou blessed of my Father.* Good Father, for Jesus Christ's sake, pity my poor Soul for Pity's sake. Lord, it is not my Prayers and Tears will save my Soul; but if ever I am sav'd, it must be through free Grace, and the Blood of Christ; and if there is not enough in that Blood, Lord, I am willing to be damned. Lord, look down upon my poor Soul; and tho' I have been such a Sinner, Thou art able to pardon me, and wash me; apply one Drop of Thy Blood to my Soul; Lord, my immortal Soul, that is more worth than Ten Thousand Worlds. It is true, Lord, I confess I have taken a great deal of Pleasure in Sin, I have run on in Sin, and could not invent where to go on Thy Day, and was wont to study into what Place, and into what Company I might go on the Sabbath-Day: Forgive me, Lord, wash me, receive me into Thy Arms, O Lord, oh, for one Glimpse of Mercy! Lord, if Thou wilt please to reveal Thy self to me, I shall tell it to all that behold me. It is a Mercy, Lord, that I am not in Hell, and that thou shewest me the Bitterness of my Sin before I come into Hell. It is a Mercy, Lord, that I have had the

the Prayers, Converse, and Instructions of so many of Thy Ministers and People. Lord, receive my Soul. One Smile, Lord; one Word of Comfort, for Jesus's sake. Oh! let me not go out of this World without some Token of Thy Love; Oh, let not my Soul perish. Tho' I have kill'd a poor, innocent Creature, Lord, deal not with me as I dealt with her; but pity me, pity me, for Jesus Christ's sake. *Amen.*

One asked him in the Cart, Well, now, *Thomas*, How is it with your Soul? What Sense have you of God's Love? *He answer'd*, Sir, I thank God, through infinite Mercy, I find God loves me, and that now I can cheerfully go.

After his Cap was over his Eyes, he used these Expressions :

Lord Jesus, receive my Spirit.

Lord, one Smile.

Good Lord, one Word of Comfort for Christ's sake. Tho' Death make a Separation between my Soul and Body, let nothing separate between Thee and my Soul to all Eternity.

Good Lord, hear me.

Good Father, hear me.

O Lord Jesus, receive my Soul.

Whilst he thus pathetically express'd himself to the People, especially to God in Prayer, there was a great moving of the Affecti-

Affections of those who stood by, and many Tears were drawn from their Eyes by his melting Expressions. All this was the more Remarkable in this young Man, he being under Sixteen Years of Age when he was first apprehended.

After he was turned off the Cart, he struggled for a while, heaving up his Body, which a young Man (his Friend) perceiving, to put him quickly out of his Pain, struck him with all his Might on the Breast several Times together; then no Motion was perceiv'd in him, and hanging some consi-



derable Time after that, and to all outward Appearance, dead: Insomuch that one Friend of his said to another, (namely, Mr. B) *Now he is in Eternity!* The People beginning to move away, the Sheriff commanded him to be cut down; and being receiv'd into the Arms of some of his Friends, he was convey'd into a House not far

far distant from the Place of Execution ; where being laid upon a Table, to the Astonishment of the Beholders, he began to breath, and rattle in his Throat, that it was evident his Life was whole in him ; from whence he was carry'd to Bed in the same House, where he breath'd more strongly, and open'd his Eyes and his Mouth, (though his Teeth were set before) and offer'd to speak, but could not discover the Use of his Tongue: His reviving being known within an Hour, the Officers came to the House where he was, and demanded him, and then convey'd him to the Place of Execution, and there hung him up again until he was quite dead: Whence he was carry'd by his mourning Friends to *Islington*,



where he now sleeps in the Bed of his Grave, until the Morning of the Resurrection ; from whence, tho' bury'd in Dishonour, he will then be raised in Glory.

Thus

Thus you have had the Relation of One, who, tho' young in Years, was old in Wickedness: You have also read of his *Sabbath-breaking, Prophaneness, Swearing, Lying, Stealing, Drunkenness, Fornication*, and the like Sins, which he confessed himself frequently and deeply guilty of. And to compleat and fill up the Measure of his Sins, he added to the rest the most horrid Sin of Murder. I believe you have scarce heard of Sins grown up to such Maturity, in so short a Time, as it did in him, who, when he was imprison'd, was under Sixteen Years of Age.

And what could any expect should be the Issue and Product of Sin arriv'd to such Perfection, but Death and Wrath, and the Vengeance of eternal Fire?

But behold here, an Instance of free Grace! His Sins did abound, but the Grace of God did superabound. Sometimes God is pleased to sow the Seeds of Grace in the Heart that is most unlikely to receive it; and reaps great Glory to his Name by pardoning great Sinners.

We read, that when *Ephraim* was bent on Wickedness, so that Man could hardly expect the Restraining of God's Anger any longer, but that it should kindle in his Breast, and break forth into a Flame, to devour a People so rebellious, yet the Lord expresses himself in a Way of wonderful

Mercy,

Mercy, and astonishing free Grace, *Hof. 11.*
 8, 9. *How shall I give thee up, O Ephraim? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, (not against Ephraim, but towards him) my repentings [not mine Anger] are kindled together, I will not execute the fierceness of mine anger. And the Reason is not drawn from any thing in Ephraim to move him, but from himself, For I am God, and not man. If one Man had been so provok'd by another, and it had been in his Power to have aveng'd himself on his Enemy, surely he would not have spar'd, nor have shewed any Favour. But because he is God, and not Man, whose Thoughts are not like our Thoughts, and whose Mercies are not like our Mercies, but farther removed above them, than the Heavens are removed above the Earth; in comparison with whose Mercies, our most tender Mercies are no less than Cruelty: Therefore, because he is God, and not Man, and herein would act like himself, he hath Pity, and sheweth Favour unto Ephraim. Take another Instance in Israel, who had made God to serve with his Sins, and weary'd him with his Iniquities, having pressed God herewith, as a Cart is pressed with Sheaves, and nothing but Vengeance could rationally be expected, and that God should say as at another Time (for God doth not shew such Favour to all, and at all Times, that the Freeness of it might*
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be more evident.) *Ab! I will ease me of my adversaries, and avenge me on my Enemies, and I, even I, am he, that will make such audacious sinners see and feel, what an evil and fearful thing it is to affront and provoke me. Yet read how graciously God pardoned Israel, declaring the Ground of it, to be only for the Glory of his own Name, Isa. 43. 23. I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

Surely no Motive from this young Man's Person, or any good previous Disposition (he being so much vitiated by such defiling Sins) could in the least incline God to have Mercy upon him; but the Motive was taken from himself and his own Bowels. He had Mercy on him only because he would have Mercy, and Compassion only because he would have Compassion. If some, yea many are passed by, who have escap'd the more gross Pollutions which are in the World thro' Lust, and never committed such God-provoking Sins, as you read in the Narrative that he committed, but for lesser Faults are punish'd everlastingly; when God has had Mercy upon him, and cast the Skirts of his Love over him, and wrought a gracious Change in him, we must say with our Saviour, *Matt. 11. 26. Even so Father, because it seemed good in thy sight.* It is thro' free Grace that any are sav'd, but in the Salvation

tion of such alone, God hath demonstrated the exceeding riches of his grace towards him, through Jesus Christ, Eph. 2. 7.

Let not any from this Example of God's free Grace, presume to indulge themselves in a sinful Course, hoping to obtain Mercy at the last as he has done, and so turn God's Glory into Shame, and his Grace into Wantonness: For it is a rare Example, hardly again to be parall'd. Will a Man stab himself thorough the Body, because some have been heal'd of such Wounds? Will a Man drink down Poison, because some by an Antidote have expell'd Poison, and escap'd with Life? Is not Presumption the Bane and Ruin of Millions of Souls? May not God cut you off in the Act of some of your Sins, and not give you Time for Repentance? And if Life continues, may he not deny you the Grace of Repentance? Do not Custom and Continuance in Sin harden your Heart, and fasten you in Satan's Chains? Hath not God threaten'd, that such who cry, *Peace, peace to themselves*, though they walk after the imagination of their own hearts, to add drunkenness to thirst; that he will not spare them, but his anger and jealousy shall smook against them; and that he will blot out their names from under heaven, Deut. 26. 19, 20.

The great Improvement which should be made of God's gracious Dealings with this young Man, is for all to admire God's free

Grace, and especially for poor, distressed Souls, that are just on the Briak of Hell in their own Apprehensions, and are ready to despair of God's Mercy, because of the Greatness of their Sins; to take Encouragement from hence, and hope that there may be Mercy in store for them: They have not been Murderers, whatever their Sins have been; and if a Murderer has been receiv'd into Favour, why may not they hope? Let such think with themselves, that 'tis free Grace hath saved him, and let them sue out at the Throne of Grace, for the same Grace which is freely tender'd unto them.

A Recollection out of the foregoing Narrative, of those Passages from which in charity it is concluded, that the Work of Grace was really wrought in his Soul: Or, the Evidences of T. S. of his Title to Eternal Happiness.

1. **H**E bitterly lamented his Sins, and loathed himself for them, especially as they were against a good and gracious God, according to *Plalm 51. 4.*

2. He was deeply sensible of, and grieved for the Corruption of his Heart, from whence his actual Sin did proceed, according to *Psalms 51. 4.*

3. He

3. He mourned over his Backslidings, because God was thereby dishonour'd.

4. He found it hard to believe, yet professed he would roll himself, and rely upon the Merits of Christ alone for Salvation; and if he perish'd, he would perish there.

5. He was much in a little Time in Duty, yet he profess'd he saw the Insufficiency of them to justify or save him, according to *Phil.* 3. 9.

6. He made Choice of Christ before all, before Life itself, according to *Phil.* 4. 8.

7. He longed for the Morning when he was to die, because he desir'd to be with Christ, according to *Phil.* 1. 23.

8. He greatly loved God, because much was forgiven him, according to *Luke* 7. 47. And said, Tho' God should damn him, yet he could, and would love God.

9. He lov'd the Company of God's People, and professed he had rather be with them in Prison, with Bread and Water, than with the Wicked in Liberty, and with the greatest Dainties, according to *Job* 1. 3, 13.

10. He blest God that ever he was taken and imprison'd, thinking it better to be in Chains, and brought to die, than to go on in Sin.

11. He was most broken, and melted for his Sins, when they who came to visit him were gone away, and not in their Presence. [Hypocrites mourn before others, and are

less affected when alone.] Yet this was sometimes his Trouble, lest God should loose the Glory of what he had wrought in him. This was observ'd by one that was usually with him, when others went from him.

12. He wept for joy at that Time, when he could find that God loved him; that he was not cursing, swearing and sinning against God, as others did, and he himself formerly.

13. He found, and tasted more Sweetness in the Ways of God, and praying and mourning for Sin, than ever he had in the Commission of it.

14. He accounted Sin to be worse than Hell.

15. He had a Spirit of Prayer given him so plentifully, that it was an Astonishment to many, who joyn'd with him at Times, considering how ignorant he was a little before, according to *Acts 19. 11. For behold he prayeth.*

16. He looked on the Loss of God more than the Torments of Hell, and fear'd it more.

17. He prized Heaven, because he should sin there no more. These were his Expressions, and what was observ'd by those who were often with him. And, Reader, do thou pray and watch, that thou may'st not be guilty of this young Man's Sins, but labour to get the like Evidences for Heaven.

*An Account of the vicious Behaviour of
Hannah Blay, during her Imprisonment
and at her Execution for this Fact.*

Hannah Blay belong'd to a Bawdy-House in Ratcliff; which *T. Savage* us'd to frequent, and was always welcome (as all deluded Youths are at such Places) whilst his Money lasted. His Money being consum'd, this wicked Strumpet presently advises him to rob his Master (which he could not easily do, by reason of the Diligence of the Servant-Maid) and to murder the Maid, rather than fail of getting the Money; which he accordingly did, and goes again to this Harlot, and tells her what he had done, then flies: But the Justice of God pursu'd him so fast, that he was soon apprehended and committed to *Newgate*. After he had accus'd this *Hannah Blay*, for putting him on the Murther; she was apprehended, and committed also. At the Sessions she was indicted, and condemn'd for being accessary to the Murder committed by *T. Savage*. In the Time of her Imprisonment, she was very rude and debauch'd, being seldom sober, except when she could not get Liquor to be drunk withal. She oft endeavour'd to make *T. Savage* drunk with her, which was twice effected, and endeavour'd very much to draw

draw him off from Repentance, and to follow his old Trade of Sin and Wickedness. - If any advis'd her to Repentance, and to take Care for the future State of her Soul, she would laugh at them, and reply in some such Language as she had learnt in the Devil's School, with which she was well furnish'd. She was from that Sessions repriev'd 'till the next, being fully persuaded she should escape that Bout, and spent her Time according to her former Course of Life, taking as little Care what should become of her Soul, as tho' she had never offended a gracious God, and as if there was no Devil to torment her, nor Hell to be tormented in: But the Sessions being again come, and she again brought down to the Sessions-house in the *Old-Bailey*, had Sentence to be executed at *Ratcliff*, where the Fact was committed. The Night before her Execution, the Ordinary of *Newgate* came to administer the Sacrament to her; which she refused, saying, She could not die in Charity with some, whom she nam'd, judging them the Cause of her second Judgment, and Execution. The next Day being *Friday, February 26*, she was convey'd in a Cart from *Newgate* to the Place of Execution, where she ended her wicked Life by a shameful Death, without the least Sign of Sorrow or Repentance for her abominable Whoredoms and Wickedness.



A

FUNERAL SERMON.



2 TIM. II. xxii.

Flee also youthful lusts.



AM come this Day to speak to you in the Name of a *dying Man*, and *dying Mens* Words should leave *living Affections* and *lasting Impressions* on the Hearts of Hearers: Nay, that which is infinitely more, I am come to speak to you in the Name of the *living God*; and therefore, I beseech you, be serious. Remember that we are not now about a laughing Business; it is not less than for Lives and Souls; and for what I know, as you demean your selves now, it may fare with you to all Eternity: And if that will
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make you mind what I say the more, know this, that what I shall now speak, is but a Comment on what was Yesterday deliver'd in brief, from one that was in perfect Health, and in the Grave the same Day. And who knows whether there are not some here alive, and in Health, that before the Morrow-Morning shall be Lumps of Clay, and this the last Sermon that ever they shall hear? Wherefore, I beseech you, Sirs, if you love the Life of your Souls, hearken as if you expected to die as soon as my Sermon were ended.

The Shortness of my Time will not permit me to say any thing at all by way of Reflection upon the Context: But I shall immediately fall upon the Words, as they lye before us: *Flee youthful lusts.* In which you may observe,

I. The Act, *Flee.*

II. The Object, *Lusts.*

III. The Quality of the Object, *Youthful Lusts.*

The Doctrine that I shall take Notice of from these Words, is this:



Doct. *That it is the great Duty of young People to be exceeding careful to avoid the Sins which usually attend their Age: Or, That it highly concerns young Men to Flee youthful Lusts. It's Courage, not Cowardise to flee from Sin.*

In the Prosecution of this Doctrine, I shall shew :

I. *What are the common Sins of young People.*

II. *What it is to Flee from youthful Lusts.*

III. *Why they should Flee from youthful Lusts.*

IV. *I shall speak something by Way of Application.*

I. *What are the common Sins of young People.*

1. Young People are very apt to be disobedient to their Parents, or Masters. Oh! how great a Rarity is it to see young People as ready to Obey, as their Parents are to Command! Most Children are Children of *Belial*, that is, without a Yoak. Let Parents Command, Advise, nay, Intreat, all's to little purpose. How ready are they to break the Bond, which God and Nature lays upon them to

to Dutifulness ! Tho' the Command of God be plain enough, tho' his Threatnings be terrible, and tho' this Sin seldom goes unpunish'd in this Life, yet Children and young Persons take little or no Notice of it. One would think that this one Scripture should scare them, *Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.* What is the *English* of that ? Why, they shall come to an untimely End. Have not the sad Complaints of many at Tyburn sufficiently demonstrated this to be true ? Have not many cry'd out with an Halter about their Necks, *Children, if you value your Lives and Souls, take heed of disobeying your Parents ; that was the Sin which brought me to this untimely and shameful End.*

2. Another youthful Sin is *Lying*. Poor Children quickly learn the Lesson of their Father the Devil. It is not without good Reason, that the Psalmist, in *Psalms 58. 3.* gives such a Character of wicked Children, *which went astray from the Womb, telling Lies ;* and the older they grow, the more skill'd they be in this devilish Art. It's likely they are ignorant, that it is a Sin that cuts the Bonds of all Society. It may be they are told, how dear *Ananias* and *Saphira* paid for one Lie, *Acts 5. 3.* Nay, tho' the Word of Truth tell to them more than once, That
Liars

Liars must dwell with their Father the Devil, in that black Prison, Hell: Tho' they hear of a Lake of Fire and Brimstone that burns for ever, *Rev. 2. 18.* And that such as they are must be cast into it; yet for all this, they'll venture still.

3. Another youthful Sin, is *Sabbath-breaking*. Oh, how little do most of the young People of this City mind the Sanctifying of the Sabbath! Does not the Multitudes of Apprentices and Children, that wander up and down *Moor-Fields* on the Lord's Day, speak this to be too true? They dare not make bold with their Master's Time on the Week-Days; but as for God's Day, that they spend as if God had set apart one Day in the Week for all young People to sleep, drink, and play in: They dare as well eat a piece of their Fingers almost, as do that on another Day, which they do then; and the Truth of it is, they look upon the Displeasure of a dying Man as terrible; but the Anger of an holy God they make light of. Oh, little do they think what precious Time that is! Their Souls are naked, and they then may have Cloathing; they are starving, and they then may have Food; the Market is then open, Provisions for Eternity may then be had. But, O prodigious Madness! The Hearts of most young Ones speak in this Language, *As for Christ, Heaven and Soul, let them go, we have better Things to*
 G *think*

think on, more weighty Matters to mind. And is it true indeed, O young Man? What, is the Company of vain Wretches, like thyself, the wanton Embraces of a whorish Woman, the turning off thy Cups, and Damnation, more needful than the hearing of Sermons, than Praying, and Reading, and Salvation? Sure you shall not always be of that Mind! Oh! little do you imagine, how dear you shall pay for all the Pleasures you have taken, or do take on the Sabbath-Day, out of God's House. This, this, was the Sin which lay like a Load on the Soul of this poor young Man, *The Prophaning of the Sabbath.* This was the Bane of him; this carry'd him out of God's Way, into the Devil's Quarters. Oh! how bitterly did he bemoan himself for this Sin, as the Cause of all the rest? Oh! (said he) *when I should have been begging the Life of my Soul, I was plotting the Death of my Soul and Body too.* Did none of you stand by the Cart when he wept so bitterly, and cry'd to the Lord to forgive this great and dreadful Sin? Did none of you hear how earnestly he begg'd of you to have a Care of that Sin, as you loved your own Soul? Oh! *Wretch that I was!* (said he) *I study'd how I might spend the Lord's Day in the Devil's Work. I thought I could never dishonour God enough, and that Time that I should have served God in, I did most for Satan. In them I play'd my mad Pranks;*

Pranks; went into the Church, indeed, sometimes, but (I may speak it with Shame and deep Sorrow now) I never heard one whole Sermon all the while I was with my Master; and indeed, I laugh'd at those that spent the Sabbath in hearing of Sermons, and Praying; and look'd upon them as the verriest Fools in the World. I was glad when the Sabbath-Day came, that I might have Time to run to my vile Comrades. I rejoiced that I could then go to satisfy my cursed Lusts with whorish Women. Oh! tell young Men from me, that the Breaking of the Sabbath is a costly, and dangerous Sin. Sirs, The Substance of this Sermon I receiv'd from his Mouth; and will ye not believe a dying Man? Do you think he did but jest? 'Twas on the Sabbath-Day he went to a Whore. 'Twas on the Sabbath-Day he robb'd his Master; and 'twas on the Sabbath-Day he kill'd the Maid-Servant. But because this Sin is Epidemical, I'll leave a short Story with you, and desire you to think of it, and then, if you like what follows, break the Sabbath still. The Story is this: 'A dear Friend of mine 'was preaching about Sanctifying the Sabbath, and had Occasion to make mention 'of that Man, that by the special Command 'of God, was stoned for gathering Sticks 'on the Sabbath-Day. Whereupon one of 'the Congregation stood up, and laugh'd, 'and made all the haste he could out of

‘ the Church, and went to gathering of
 ‘ Sticks, tho’ he had no need of them; but
 ‘ when the People came from the Sermon,
 ‘ they found this Man stark dead, with the
 ‘ Bundle of Sticks in his Arms, lying in
 ‘ the Church-Porch.” And yet, for all this,
 there stands a young Man in that Corner,
 that makes nothing of idling away the Sab-
 bath; and there sits another, that minds
 not the Lord’s Day, except it be to get in-
 to wicked Company, and take his Pleasure
 in it. And how can you endure to hear of
 this without trembling? But, I fear, your
 Heart is so harden’d, that you are ready to
 rage against this Reproof. Well, if the Case
 be so, I have done with you; but, believe it,
 God hath not done with you, and the Devil
 hath not done with you. And tho’ your
 Conscience say nothing to you now, yet I
 tell you, that it hath not done with you
 neither. Let none think that I am tedious
 upon this Head: If young Men will but
 reform this Sin, I promise, I will never tell
 them of it more. Christians, [I hope there
 are some such here] would it not be a
 blessed Sight to see the Fields, the Taverns,
 the Whore-houses empty, and the Churches
 full? Would it not be a blessed Reforma-
 tion? Oh! when shall it once be? Which
 is the sweeter Musick, to hear the Air ec-
 cho, with the confused hollowing and roar-
 ing of lewd young Men, playing on the
 Lord’s

Lord's Day, or to hear the Sound of singing Psalms, repeating of Sermons, Praying, and reading of the Scriptures? Which is like to end best? *Isa.* 59. 2. *Amos* 8. *Isa.* 58. 13, 14. *Ezek.* 20. 10.

4. Another youthful Sin is, *Mispendig of Time*. Young ones think they have Time enough before them, and therefore make nothing of trifling it away. How far are most from following the Apostle's Counsel, in *Redeeming of the Time*? What! do you think of many Hours Discourse of filthy, bawdy Stories, is that Redeeming of Time? Is sitting up whole Nights to play at Cards and Dice a Redeeming of Time? Is robbing your selves of Sleep, to lye in the Bosom of a *Dalilah*, Redeeming of Time? If this be Redeeming of Time, then some of our young Ones, and many of our Gallants Redeem Time bravely. 'Twas a notable Saying of wise *Seneca*, 'If (*says he*) one ask me for my Purse, I am not very willing to give it him; if he begs my Estate, I think it a mad Request; but if he asks me to pass away two or three Days of Time, I pause not much upon it, but its easily granted." And thus one of the most precious Things in the World is vilify'd. O little do People think, how glad they shall be one Day of one of those Hours, that they have spent in foolery! Oh! call Time again, will be the Language of more than

one upon a Death-Bed. Could you talk with some of those mad young Ones that are now in Hell, who liv'd five or six Years ago, in as much Pleasure as you do now, and spent their Time like you; but it may be, little dremt of being in Hell so soon, and might reckon of forty, or fifty Years to live. Could you, I say, talk with them, and ask them what they think of Time now? They would quickly say, *Oh! a World for one Praying Hour.* Oh! where are the Peope to be found, that seriously consider, that there is not a Moment of Time, but we must be accountable for! 'Twas Excellently spoken by this young Man, when he was in *Newgate* amongst the Common Prisoners, one Sabbath-Day they ask'd him to play at Cards with them. *Oh! (said he) you and I have something else to do with our Time, than to play at Cards! Is it now a Time for us to be sporting away the Sabbath, when we have but one poor Sand left to, work for Eternity.*

5. Another youthful Sin is, *Keeping bad Company.* Are there not many of the Devil's Emissaries, that make it their Business to decoy poor young Ones? Oh! what an Happiness do they promise then! A goodly Happiness, indeed, to carry them to the Devil! 'Twas not without Cause, that *David* (in *Psalms* 1.) did pronounce them *Blessed*, that had least to do in *wicked Com-*

Com-

Company: Whatever deluded Creatures think of their mad, jovial Company; one that is well in his Wits, looks upon their Society as an Emblem of Hell; *Psalms* 120. The young Man, upon whose Account we are here met this Day, told me, That two or three wicked Fellows first got him out to go to spend a Penny; but little did he think where they were leading him, and after they had been at one Place, they carry'd him to another, 'till at last they brought him to that House, out of which few go without their Death's Wound. This was the general Complaint of them that went this last Assize to *Tyburn*. And yet, how are silly Souls pleas'd with such Company, whose greatest Kindness is to make them go merrily to Hell? And are they still such sweet-natur'd Creatures, that you cannot love them too much, who do what they can possibly to deprive you of your truest Happiness, and make you miserable for ever? Oh, how will your boon Companions greet one another in Hell, nay, it may be on Earth too! I remember I was once with a Drunkard that lay a dying, and after I had pray'd with him, in comes one of his old Companions in Sin, and asked him, How he did? At which he was ready to gnash his Teeth, and made this dreadful Reflection concerning him, to me: *Oh! that, that was the wicked Wretch that drew me away; if it had not been*

been for him, I had not been in so lamentable a Condition upon a Death-Bed.

6. The Sixth youthful Sin is, *Cursing and Swearing*. How ready are young Ones to learn the Language of their Father? It was not long since that I heard a little Boy swear at every Sentence he spoke: Oh! what will such be, when they come to be old, if they begin so soon? Scarce creep on their Feet, and yet are running Post to Hell? Oh, how many are there of this daring Generation, who bend their Tongues like Bows, and shoot those Arrows against Heaven, which will fall down dipp'd in the Poison of Divine Fury? It would make one's Heart ach, to hear how some belch out their hellish Oaths! To hear how cruelly they rake in the Wounds of Christ, and Crucify him afresh! Not considering that at the same Time they are butchering of their own Souls. And if one tells them of their Swearing, how ready are they to swear, *That they did not swear?* And turn, and laugh, as if it were a creditable Thing to be like the Devil, and an Honour to make haste to Hell. Oh, how many are there of this black Crew, that brave it out with their *Damn me* and *Sink me*; and Oaths, as if they would dare the Almighty to his very Face; and as if there were little of Truth in God's Threatnings, and his Anger a very light Matter! O Sinner!

ner! What if God should take thee at thy Word, when the next *Damn me* is in thy Mouth? What if God should swear too, *That thou shalt not enter into his rest?* Couldst thou but see the flaming Tongues of those horrid Sinners, that know what the Meaning of that Word *Damn me* is; couldst thou see how they bite those Tongues for Madness, it may be it may convince thee that an Oath is no such light Matter. You say, *Words are but Wind*; but believe it, this Wind will rise to a Storm, as will not be allay'd without deep Repentance, until it hath blown thee into Hell. Did you never read *Mal. 3. 5, 6. I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not: Therefore, ye Sons of Jacob are not consumed.* But you'll say, Your Tongues are your own, and *who is Lord over us?* *Psal. 12. 4.* You shall hear one shortly that will answer that Question, and let you know that he is over that, and that your own Tongue shall be made to condemn you. But what is that I see? How does that swearing Wretch storm and rage there at me, for telling him of his Sins?

Sins? Come, come, Sinner, if you spare not God, I promise you he will not spare you; and I tell thee, that what thou hearest, is nothing to what thou shalt feel.

7. The next youthful Sin that I shall mention, is *Drunkenness*. Do not many (I wish, that old Ones were not hereof too guilty) act as if their only Business in this World was to Eat, and Drink, and take their Pleasures? The Devil bids them read the first Part of that Text, *Ecclef. 11. 9. Rejoice, O young man in thy youth*; and, indeed, we find, that young Men are easily persuaded to take his Counsel: They drink and roar, and consider not, what a sad Reckoning will be brought in at last. Nor do they stay 'till they have read the latter Part of that Verse; *but know, that for all these things God will bring thee to judgment*. They consider not the Meaning of that whole Scripture, which is no other but this, 'Go young Man, lye at the Taverns and Ale-houses; do, drink and be drunk, but remember this, you shall be damn'd for it; and God will make you take off t'other Cup whether you will or no, and that is a Cup spiced with Wrath and Fury.' But you see not, neither do you yet feel it; and therefore you do but laugh at all this: You say with those in *Matth. 24. 19. My master delays his coming*; and therefore you eat and drink with the Drunkards. You say,

say, Let him talk 'till his Heart aches, I will never leave my Pleasure for him. Why, Man! wilt thou then be desperate? Dare you say, I'll drink, tho' there be Death in the Pot, tho' Hell be at the Bottom of the Cup? Or, do you think that God will be worse than his Word? And that tho' he threatens high, he means no such Matter? O Sinner, deceive not thy self! And if thou forget the rest, carry Home but that one Text, Deut. 29. 19, 20. *If any one hear the word of this curse, and yet bless himself in his heart, saying, I shall have peace, tho' I walk in the imagination of mine own heart, and add drunkenness to thirst: The Lord will not spare him, &c.* Do you read on, and read it again, and think of that Scripture the next time that you sit down to your Cups. Little do poor Creatures think, how dreadful a Sin Drunkenness is, and how many Sins it brings with it. I'll tell you a Story of my own Knowledge, and then I shall leave this Head: 'A certain Drunkard, that I knew
' very well, when he was in Drink, quar-
' relled with his Fellow-Servant, and after
' few Words, knock'd him down with his
' Flail, and kill'd him at one Blow. After-
' wards, by Friends, he made shift to escape
' the Halter, and comes Home again, and
' swears, and curses, and drinks at as high
' a Rate as ever: But at last, when he was
' in the same Yard where he did this Mur-
' der,

der, he dropt down dead in a Moment
and I was one of the first that saw him.

8. Another youthful Sin, is *Uncleanneſs*.
Is not *England* too near a-kin to *France*? Do
not many of our young Ones act, as if they
took Pattern by *Sodom*, and had learned of
Gomorrhah? *Jeremiah* made ſad Complaints
Jer. 5. 7. And are we leſs guilty? Do not
the Scriptures ſpeak plain enough againſt this
Sin? Tho' the Pope counts it a *Venial Sin*,
yet thoſe that are guilty of it will find, that
his Pardon will give them little Eaſe, when
they are caſt into a Bed of Flames. Surely
our hot young Men ſeldom read the Book
of *Proverbs*, but act as if that ſimple young
Man (*Prov. 7. 10.*) did run no greater Ha-
zard. What was it that brought this young
Man to Theft and Murder? What brought
him to that ſhameful Death? O, how bit-
terly did he take on, that he ſhould ever ſee
the Face of that vile Woman! O had he
but conſider'd whither he was going, and
that moſt of her Gueſts go down to Hell.
Had he but thought ſeriouſly how bitter that
Sin would prove, I believe he would have
lain in Flames, as ſoon as with that abomi-
nable Woman. Did none of you hear what
he ſaid, when he was upon the Cart? Did
none of you ſee with what Earneſtneſs he
ſpoke? Why, this was one of his dying
Requests, That you would have a Care of
this Sin.

9. The next youthful Sin that I shall mention, is *Theft*. The two preceding Sins of *Drunkenness* and *Uncleanness*, are very Expensive and Costly, as too many unhappy (guilty) Persons Experience, but especially those, who give up themselves to the Latter; to support which, too many have betaken themselves to a Custom of *Thieving*. These are the Sins by which the Credit, Purse, Life, and Soul are destroy'd. How many Servants are there, that wrong their Masters, embezzle their Goods, and secretly waste them? Insomuch, that I need not tell to what Tragical Ends *Theft* has brought many Persons.

That Prodigy of her Sex, and Disgrace of Women, (of whom we have an Account before) could not be satisfy'd with Wine and good Cheer: Her Purse must be fed as well as her stinking Carcass. *What do you come hither for* (said she) *without Money?* *Why, where* (says he) *shall I have it?* *What,* (reply'd that Monster) *hath your Master none?* *Yes* (said he) *but I never wronged him, neither can I.* *Nay,* (said she) *if you be thereabouts, come no more here?*

But, alas! The poor Creature is so ensnared, that he cannot but go to ask Counsel of this Daughter of the Devil, how he should manage his Matters, so as to get that Money which his Master had. She makes a ready Reply, and adviseth to murder

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der

der the Maid to bury the Thieft. Oh! that unfaithful Servants would think of these Things, and now and then read those Scriptures, *Titus* 2. 10. and *Luke* 16. 6.

I should here speak something of the bloody Sin of *Murder*; but the Word of God, the Laws of Men, the Power of Conscience, and the signal Judgments of God against such, puts me in some Hope, that I need not much insist upon that. I shall add but one Sin more.

10. Another youthful Sin is, *Incorrigibleness*. How resolutely do most young Ones go on in their Sins? How hardly brought so much a to debate the Business soberly with themselves or others? How do they fly in the Face of them that reprove them? As if it were a greater Fault to reprove than commit it! Nay, some are come to that heighth, that they make but a Mock of Hell and Judgment, as well as Sin, *Isa.* 5. 19. But these are so vile a Generation, that I have little Hopes of prevailing with them. *Psalms* 28. 4, 5. *Jer.* 22. 21. *Gen.* 19. 14.

The next Thing I propos'd to speak of, was,

II. To shew you, *What it is to flee Sin?*
In this I shall be very brief.

1. *Not to commit it.* Take not up this Serpent, for it hath a deadly String in the Tail of it. Embrace not this *Dalilah*, for she will betray thee. Haste away, avoid it; if you do not, it is as much as your Life, the life of your Soul is worth, *Isa.* 1. 16.

2. *Flee it:* That is, avoid the very Occasions of Sin. It's ill jesting with edged Tools. They are safest that are farthest from it. An Hundred to One but thou art caught, if thou play with the Bait. Who but a mad Man would take strong Poison into his Mouth, and say, that he will then spit it out? Who would choose to sleep on the top of a Mast? Believe it, Sin is one of the most dangerous Things in the World, and he that tampers with it, plays with Hell, and is sporting with the Devil. *1 Thes.* 5. 22.

3. *Flee it:* That is, hate it with a perfect Hatred. Say, *What have I to do with Idols any more? How shall I do this, and sin against God?* Labour for a spiritual Antipathy against Sin, and to loath it, as *David* and *Paul*, yea, as God himself. *Psal.* 139. 23.

4. *Flee it:* And persuade others to flee it: For the Danger is not inconsiderable. Tell others, what Sin will prove at last, and persuade them to consider what the Wages of the Works of Sin will be. *Psal.* 119. 157.

III. *Why we should flee youthful Lusts?*

1. Because our Captain bids us *Flee!* We have his Commission, Nay, his absolute Command: May I not say, his Entreaty too? What is the Meaning of all those pathetic Expostulations, *Turn you, turn you, Why will you die?* Why doth he bid us to beseech you to look about you? What is the Design of all the Scriptures? Wherefore do we Preach and Pray? Methinks the Ministers of Christ should be like those Angels that warned *Lot* to flee out of *Sodom*; and when he linger'd, they pull'd him and bid him haste, and flee for his Life. I might be infinite in Scriptures for the Proof of this, *Psalms* 34. 11, 14.

2. Because of the Danger of not fleeing. If the Wrath of God, if Hell and Damnation, if everlasting Misery is to be avoided, then Sin is: For, as sure as God is true, Sinners must be damned, if they flee not Sin.

3. Because of the Benefits that we should have by fleeing Sin. We shall be everlastingly secured. If Heaven and its Glory be worth the getting, if Happiness and Salvation be considerable, if a Kingdom and Crown be worth the having; this may be obtained by fleeing from Sin.

I come now to say something to the Fourth and last Head by Way of

A P P L I C A T I O N.

USE. Is it so, *That it is our Duty to flee youthful Lusts?* Then let all this Congregation of young Men and Women, consider how well they have obey'd the Command. *Sirs,* be faithful to your Souls, and ask your selves speedily, what you have done? *Young Men!* Are you guilty, or not guilty? It's better you should be ask'd the Question at the Bar of Conscience, then at the Bar of God's Judgment. *Children!* How say you? Are you as ready to Obey as your Parents are to Command? Doth not your Conscience tell you, That you can tell a Lie to cover a Fault, and yet, not be much troubled? Some of you are come here this Day to hear News, more than to hear your Sins reprov'd: But where are you on the Sabbath-Day? May I not see you idling in the Streets, and sitting at your Doors? Nay, may I not see you in the Company of wicked Creatures in an Ale-House? Well, Sinners, well; the Reckoning will come up by and by. I pray tell me, How do you spend your Time? Is it in your Chamber upon your Knees, and at your honest Calling, and in Civil and in Christian

stian Society? Who are the Persons that
 you take most delight in? Are they those
 that discourse of God, and warm one an-
 other with Words of Grace? What think
 you of Cursing and Swearing? Do you fear
 an Oath? Or, do you think the deepest
 Oaths the best Rhetorick, and most Grace-
 ful, (if I may so speak) to your Discourse?
 What Language do you speak? The Lan-
 guage of *Canaan*, or the Language of *Ash-
 dod*? Can you stretch your selves upon
 Beds of Ivory, and drink Wine from Morn-
 ing to Night, and look upon this as the
 only Life? Is it not a pleasant Thing to lye
 in the Embraces of a wanton Woman? And
 cannot you use unseemly Dalliance, and say,
Am I not in Sport? Did you never wrong
 your Master in your Life? And dare you
 do so still? And how would you take it,
 if I should come unto you, and tell you
 roundly of all your Sins? Could you bear
 it, if I should come close to you, and set
 Hell and Damnation before you? Young
 Men! I beseech you to answer me: I tell
 you again, 'Tis better for you, if I should
 ask you this Question here, than God here-
 after. Well, have you put it to your Con-
 science? And are you guilty? I must tell
 you plainly, I cannot but think that abun-
 dance of this Congregation are in many of
 these Sins deeply guilty: And yet there
 stands a fly Sinner, no more affected than
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the Ground he tread on: Thou thinkest that I do not know thee; but that (if possible) I may stop thee before thou comest to the Gallows and Hell, I shall do what I can, for thy Soul, to reach thee; wherefore, give me Leave, in the next Place, to speak one Word by way of Conviction.

Young People! I am not come this Day to tell you News; my Business is not to tickle your Ears, but to do what I can possibly to keep you from that Place of Shame, the Gibbet, and that Place of Torment, HELL. I believe that here are many that I shall never see, nor speak to as long as the World stands; and that our next Meeting will be before the Judgment-Seat of Christ; and therefore, I must tell you, That I must not jest with you. I speak to those that are guilty; you know well enough who I mean. Let me ask you soberly, Do you believe that there is a God; and that he is privy to all you do? And dare you out-face God with your Wickedness? Or, do you make account his Eye is nothing, so that Man do's not see? Can you? Believe it, Sinner, you will shortly know that God and your Conscience are Witness enough to cast you; and is this nothing? Are not the Threatnings of God to be regarded? Shall the Lion roar, and will not such a Beast as you tremble? Know this, as stoutly as you brave it out now,
you

you will shortly quake. But you are resolv'd,
 come on it what will, venture you will:
 But hold Sinner, I pray thee let's reason
 the Case a little; do not act like a Fool
 and a mad Man: Were you ever in New-
 gate? Do you know what a Prison is? Are
 Fetters such desirable Things? Has the De-
 vil done you so much Kindness, as that you
 must venture your Liberty for his Sake?
 Come, tell me, Sinner, what Good did the
 Devil ever do for thee willingly? Is it
 worth thy while to do and suffer so much
 for one that never intended any Good to
 any in the World? Consider a little, young
 Man, Is it nothing to come jingling in your
 Chains before an earthly Judge? Is the
 Sight of the Bench nothing? Is it nothing
 to have your Villany laid open before the
 World? How do you think you shall look
 when the Evidences come in clear, and the
 Jury shall cast you? What, brave it out
 still! But what will you say when the
 Judge shall pass Sentence upon you? *To be*
carry'd from thence to Prison, and from thence
to the Place of Execution! Is it nothing to
 have Ten Thousand Spectators of your most
 shameful End? But methinks I hear some
 of that hellish Rout, laughing, and saying,
It is but a Swing or two, and then all is over, and
their Misery is at an End! But hold there,
 Sinner, then thy Misery will begin; for
 thou shalt appear immediately before the
 Bar

Bar of God, and there receive another Sentence, Ten Thousand Times more dreadful than the former. What! do you make nothing of that dismal Word, *Depart thou cursed?* And then immediately the Devil takes your Soul. He waits for his Prey, and so thou must be reserv'd in Chains of Darkness, in unspeakable and unavoidable Torments, 'till the Judgment of the Great Day; and then thy cursed Soul and Body shall meet. Oh! what a dreadful Greeting will that be, when both Body and Soul shall be cast into everlasting Burnings. Well, young Man, what do you say now? Is it better to venture still? But it may be thou beginnest to think what a strange censorious Man this is. Such Preaching is enough to make one out of his Wits! What, is there no such Thing as Repentance, as a Grace, or a God? One may be saved for all your railing. What do you think of this young Man? Did not he repent? I hope you will not say that he is in Hell. No, indeed; for I verily believe that he's a Saint in Glory: But how do you know whether God will give you Repentance? I must tell you, he is a singular Instance, such an one as we shall scarce hear of in an Age, and I remember, That he that being often reprov'd, hardeneth his Neck, shall suddenly be destroy'd, and that without Remedy.

But.

But tho' I speak thus, Brethren, I hope better Things of many here, and Things that accompany Salvation. I am persuaded here are some young Ones, that would as soon venture their Lives, as indulge themselves in the fore-mention'd youthful Lusts. I think I have Grounds for saying what I do, Brethren: I beseech you not to make my boasting void, neither let me be ashamed of my Confidence. I am persuaded, I say again, that some of you now hate what you sometimes delighted in. And though it may be in the Days of your Darknes you lived in your Sins, yet now fear to fall into them as much as you fear Hell: Courage, my Brethren, go on bravely, and the Lord be with you; you are the Hopes and Joy of old Christians, they bless God from their Heart, to see such Flowers in his Garden. Hold but out, be strong, quit your selves like Men, and Heaven shall be as surely yours, as if you were there.

I shall here speak something by Way of Advice to *Masters of Families*, and *Parents of Children*. It lies much in your Power to put a Stop to that mighty Torrent of Wickedness, that doth almost overflow this City. Remember, Sirs, what a dreadful Sin the Sin of *Murder* is; what then do you think of those that murder Souls, that starve Souls? How do you think God will

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take it at your Hands, that you should be so careful that your Work be done, and never mind his at all? Is it nothing to you, that one that dwells under your Roof, must dwell with everlasting Burnings: Are you so barbarous, as to be indifferent whether your Servants and Children are damn'd or sav'd. What can you answer, when those of your own House shall stand before the Great God, *and say*, Lord, if it had not been for my Master, I had never sinned against Thee at that Rate I did: He never told me any thing of the Danger of Sin; he would be sure to call me up betimes to look after his Business: If I neglected that, I should be sure to hear of it: But as for the Lord's Day, Praying, or Reading, or any thing that concerned God or my Soul, I never was so much as reprov'd for the neglecting of them! Oh, if I had been but told of such a dreadful Place as this is, and what Sin would end in, sure I should never have ventur'd as I did! Sirs, I beseech you, think how you shall answer such an Accusation at the Day of Judgment; as sure as you live, you will then be speechless. Parents, methinks you have something within you to put you upon your Duty? What! have you no Love at all for the Fruit of your Bodies? Is it no great Matter whether your Children sink or swim; Would you be contented to see them in an House that

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is all over in a Flame, and do nothing to have them got out? Would you have your Children Fire-Brands in Hell for ever? Will you do nothing to rescue them from the devouring Lion, who would tear them in pieces? Can you bear to hear them cry out against you, and ready to fly in your Faces? Doth it not trouble you to think what a Greeting you shall have in another World, when they shall curse the Day and Hour that ever they saw you; when they shall say, *I may thank you for this dreadful Misery; you never catechized me, nor told me one Word of this Place of Torment; you never corrected me for my Sin: If you had, it may be I should not have lain under this intolerable Anguish!* What do you say, Sirs, to these Things? Methinks they call for your serious Consideration. Really, if these are not weighty Matters, I know not what are. Let me ask you in Meekness, whether it is not a piece of the most barbarous Cruelty in the World, to let your Children and Servants run into Hell, without doing what lies in your Power to stop them? But I hope by this Time, some of you are a little convinc'd of the Dreadfulness of the Loss of a Soul, and are loath to have the Guilt of the Blood of Souls to lye upon you for ever, and therefore begin to ask, What shall you do

do that you and yours may be sav'd, and your Children and Servants may escape the Snares of Satan, and *Flee youthful Lusts*? Are you in good earnest Friends? And will you promise, as in the Presence of God, that you will do what you can possibly to discharge your Duty, and to follow those Directions I shall give you. In hopes that some are resolv'd by the Help of God, to do what in them lies, for the keeping all under their Charge from everlasting Burnings: I shall advise you.

1. *Be good your selves.* Labour to be Pat-terns of Holiness, and to show your Children and Servants, by your Conversation, that you your selves believe their's a God, and an immortal Soul, Heav'n, Hell, and Eternity. Let your Language be favoury, and speak you to be One that hath been with Jesus. Let your Actions be regulated by the Word, and endeavour to let them know, that you are not in jest, when you speak of God and their Souls, *Psalms* 10. 1, 2.

2. I charge you, as in the Presence of God, as you will answer the Neglect of it at the Bar of that Great Judge, take an exact Account of your Servants, how they spend their Time, what Company they keep, what they do on the Sabbath-Day; and if you would make any thing of Religion, be careful to make the Sabbath-Day be spent in God's Service, as the Week Days in yours.

I could tell you of a Servant that was wont many times to complain of his Master, and say, *If my Master had ever examin'd me the Text on the Lord's Day, or called me to Account where I had been, or what I had heard, I should never have come to so sad an End as I am now like to do.*

3. Instruct them often in the Matters that concern their Eternal Welfare. Sirs, tell them, I beseech you, with all the Earnestness that you can for your Lives of the Danger of Sin: Give them wholsom Advice, tell them of the Necessity of Conversion. Allow them a little Time to pray and read, and let them know that you take Notice of any thing that is good in them.

4. Pray for them: Cry to the Lord mightily, and say, O that *Ishmael* may live in thy Sight, Lord! Hast thou not a Blessing, O my Father, for me and mine? O pity, Lord, my Children and my Servants, and let all under my Roof be of the Household of Faith, and of the Family of our Lord Jesus. And once more I beg of you to be in Earnest; 'twill be the truest Evidence of the Truth of your Grace, to be faithful in this Work; 'twill be your Joy upon a Death-Bed; 'twill be your Crown in another World.

One Word by way of Advice to you young People. Brethren, you saw what it was Yesterday to fall into *youthful Lusts*, and
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to Day you have heard something of the Danger of these Things. Methinks by this Time you should be in a Rage against Sin. Methinks you should all say, *Well, now I will never spend the Sabbath-Day as I have done; I'll never come near the Company of vile Women! This I hope shall be a Warning to me as long as I live.* Are you (in sober Sadness) of this Mind? O that the Lord would keep this always upon your Hearts. O that you may not now get out into the cold World, and shake off the Sense of these Things! But do I not see some weeping Eyes and aching Hearts? And what dost thou say, poor Soul? O, Sir, *I am the Man you mean! But is it impossible for me to escape Hell? I have lived in almost all these Sins for many a Year, what shall I do?*

I shall answer this honest Request, and the God of Love and Power set it home.

1. Labour to be acquainted with the Principles of Religion : Be much in reading of the Scriptures ; search, and you will find never a Word there to encourage Sin, but all against it ; they will make you wise unto Salvation. Consult the Word, and you will escape the Wrath to come, which shall surely fall upon all those that live and die in their Sins. *Psalm 119. 9.*

2. Labour to understand wherein your Happiness lies. It lies not in Riches, Pleasures and Honours, but in the Favour of God. *Psalm 4. 6. Seek first th: Kingdom of*

Heaven, and the Righteousness thereof: Set your Affections on Things that are above, and not on Things below.

3. To be sure keep the Sabbath strictly, and attend upon a powerful Ministry. Then is the Time to buy Provisions to live upon for Ever.

4. Keep good Company. Get out of wicked Mens Society. Mark those that walk soberly, and mind their Souls, and make much of them, and beg an Interest in their Prayers, and take their Advice. If you once grow weary of good Company, I shall have but little Hopes of you; but it's a Sign God means good to poor Souls, when they are desirous to be with them that are dear to God. A warm Christian Companion, O Sirs, you cannot value too highly. 1 Cor. 15. 33. 1 Pet.

4. 4. Heb. 6. 12.

5. Take heed of sinning against Conscience. Let David's Prayer be yours, *Psalms 19. 13. Keep back thy Servant from presumptuous Sins, let them not have Dominion over me.*

6. Take heed of putting off Repentance. Remember now your Creator. Now is the acceptable Time, O, if you value your Lives, make haste, and delay no longer; but go, and fall upon your Knees, and beg of God to give you Repentance unto Life. Give God no Rest Day nor Night, 'till he hath chang'd your Heart, and made you to see

see your Need of a Christ, and to give yourself to Christ: O cry out this Night, a Christ, dear Lord! a Christ for my Soul, or I am lost for ever! *Eccles. 12. 1. Psalm 119. 62.*

7. Be much in Consideration. Commune now and then with your Heart, and think seriously whither you are going. Ask your Soul what a Condition it is in, what it hath to bear it up against the Fear of Death, and what Provisions it hath made for Eternity. Look into your Purse, what Money hast thou that will go current in another World: Spend much Time in Thinking. I ask'd this poor young Man how he spent his Time in Prison. He answer'd, *In Praying, Reading, and Consideration.*

8. Neglect no Prayer. *Ask, and you shall have. Seek, and you shall find. Knock, and it shall be opened to you.* Be frequent and serious in this Duty. Forget not secret Prayers, and be not content except you hear of them again.

9. Be diligent in your Callings: Be not slothful in worldly Business; Idleness is the Devil's Shop. *Rom. 11. 12.*

10. Hold out to the End. Remember what they shall have that conquer. Resolve for Christ and Heaven with many Tears.

Well, Sirs! now my Work is done, have I been beating the Air? What shall become of these two Sermons? Yesterday you heard

one out of the Cart, and from the Gibbet, and to Day from the Pulpit; and what are you resolv'd to do? What, shall the Tears, Prayers, and Entreaties of that dying young Man be so soon forgotten: If they are, can the Commands of the living God be so easily contemned? Is there nothing in all that I have been speaking? What, are you still of the same Mind that you were? Or are you not? I say again, I must leave you, and a Thousand to one, whether I shall ever see you, or speak to you more. Once more I charge you, as you love your own Souls, as you fear the Wrath of God, and the Flames of Hell, *Flee youthful Lusts.*

F I N I S.

A P P E N D I X.

IN the foregoing Narrative of the Life of that unfortunate Youth, *T. Savage*, we may take a View of the evil Consequences of the Sin of *Sabbath-breaking*, which (though a Sin much in Fashion now, and the Offenders herein escape publick Vengeance) shall no doubt one Day be strictly accounted for. *And*

And if the Man under the Law (*Numb. 15.*) who did but gather Sticks on the Sabbath-Day, stands as a Monument of the Divine Displeasure, what can they expect from the Hand of God, who not only perform such Works of their Callings as might have been done before, or left undone 'till after the Sabbath-Day, but who spend the whole of that holy Day, Time after Time, in evil Company, Drinking, or taking their Pleasures in divers Manners. Oh! what a stupid, senseless, sinful Age is this! which, because the publick Judgments of God be not executed on Sinners of all sorts, as soon as Sin is committed, construe the Forbearance of God to be an Approbation of their sinful Practice. If the Instance of this young Man, with the Confessions of almost all who die at the Gallows, that Sabbath-breaking was their beginning Sin, will not be sufficient to deter others from that sinful Custom, let us take a Prospect of some few of God's terrible Judgments on Sabbath-Breakers by various Means, which stand as Beacons to warn us against the like Sin.

1. A sad Example of God's Severity, in his hot and sore Displeasure against Sabbath-Breakers, is recorded of *Feverton* in *Devonshire*; which Place was frequently admonish'd of the Profanation of the Lord's Day. A little after the Minister's Death, on the Third of April, 1598. A sudden Fire from Hea-

Heaven consum'd the whole Town in less than half an Hour; excepting only the Church, Court-House, and Alms-House, where was consum'd in this Fire of God's Wrath, 400 Dwelling-Houses, and 50 Souls destroy'd. Who will not say this was a sad and immediate Hand of the Lord? The same Town 14 Years after, on the 5th of *August*, 1612, for the same Sin, was wholly consumed, except some 30 poor Peoples Houses, School-house, Alms-houses: These Judgments are not recorded for historical Perusal, but to consider of, and to remember those on whom the Tower of *Shiloh* fell.

2. *Statford on Sluon* was twice consum'd by the Fire of God's Wrath for this sin of Sabbath-breaking, on one and the same Day Twelve Month. *Dr. Beard's Theatre.*

3. One who gather'd his Corn into his Barn on the Lord's Day, had it all consum'd with Fire from Heaven, together with the House.

4. At *Kimstat* in *France*, 1559, liv'd a Woman, who would neither go to Church on the Lord's Day herself, nor suffer others of her Family so to do; as she was drying Flax on the Sabbath-Day, Fire issu'd out of it, but burnt it not: She taking no Notice, next Sabbath-Day, as she was busy'd with it, miraculously again Fire proceeds out of it, and burnt it, but was put out: This poor Creature was so blind, as not to see, or take
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warning by these Footsteps of God's merciful Providences; for the third Sabbath-Day, when she was busy'd about her Flax, as before, it fires of itself, and could not be quenched, 'till she, and two of her Children were burnt to Death.

5. In the Year 1126, one grinding Corn on the Lord's Day, it took Fire, and gave him timely Warning not to break the Sabbath-Day by the Works of his Calling.

6. In January 1634, one Mr. Powel, on a Lord's Day at *Lemster*, serv'd a Writ of Subpœna on one Mr. Shute, a Gentleman, (which he did on purpose on that Day, as is credibly reported) as soon as he came out of the Church; to whom Mr. Shute said, *I thought you had been an honest Man than to do so upon this Day.* Who reply'd, *I hope I am never a whit the more dishonest.* Which he had no sooner spoken, but he suddenly fell down dead, and never spake a Word more. His Wife seeing this, was immediately struck with Sickness.

7. On May 31, 1635, being the Lord's Day, one *Richard Clark*, Apprentice to *Timothy Donorell*, of *Sherston* in *Wiltshire*, was drunk in Company with one *H. Parrum*, to whom he said, He would hang or drown himself, desiring to know which was the best: Who reply'd, That he hoped he would do neither: But O! the Judgments of God on the Prophaners of his Day, and the Sin of
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Drunkennes ! For on *Monday* Morning he was seen going thorough the Town, as if about his Master's Business, and having got up on the midst of a Tree without the Town, he there hang'd himself.

8. In *June* 1635, the Tapster and Chamberlain of the *Queen's Head Inn* in *Southwark*, rode out one Lord's Day to be merry, and one of 'em having drank too hard, riding homeward, fell off his Horse, and broke his Neck.

9. One at *Ham*, nigh *Kingstone*, a Scoffer at Goodness, and a common Prophaner of the Lord's Day, did on that holy Day presume to visit his Grounds, where finding some Cattle grazing, which was not his own, and running to drive them out, fell down, and dy'd suddenly in the Place.

These Examples, with many more that might have been here inserted, had we room, may be sufficient to testify God's Displeasure against the Prophaners of his holy Day: It therefore behoves every Person, as he values the Favour and Blessing of God, and the Salvation of his Soul, religiously to spend his Sabbaths here, because in so doing, he is entitul'd to the Blessings both of Time and Eternity, *Isa.* 58. 13, 14.

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F I N I S.

